A STUDY OF PERSONALITY TYPOLOGY BASED ON THREE STYLES OF STRUCTURING EXPERIENCES

A Thesis Submitted
in Partial Fulfilment of the Requirements
for the Degree of
DOCTOR OF PHILOSOPHY

By

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to the
DEPARTMENT OF HUMANITIES AND SOCIAL SCIENCES
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DECEMBER, 1980

CERTIFICATE

This is to certify that the thesis "A Study of Personality Typology based on Three Styles of Structuring Experience" submitted by Sri Madhukar Shukla to the Indian Institute of Technology, Kanpur in partial fulfilment of the requirements for the degree of Doctor of Philosophy is a record of bonafide research work carried out by him under my supervision and guidance for the last three and half years. The results embodied in the thesis have not been submitted to any other University or Institute for the award of any degree or diploma.
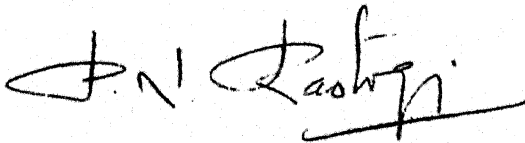
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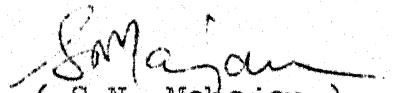
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Sri Madhukar Shukla was admitted to the candidacy of Ph.D. degree on July 22, 1977 after he successfully qualified the written and the oral pre-requisite examinations.

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A thesis submitted in partial fulfilment of
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The main purpose of this study was to empirically validate a personality typology based on how people structure their experiences. The process of experiencing has attracted considerable attention from amongst the psychologists within the last few decades. A major development in this area was the redefinition of the term 'experience' to mean, not only the sensory, but also, the cognitive and the affective construction of the reality by the individual (McClelland, 1955; Nuttin, 1955). Many researchers (e.g., Kelly, 1955) proposed that the individuals differ in their styles of experiencing, that is, their constructions of the reality differ from one another. It was also contended that these differences are amenable to systematic classification, with predictable psychological and behavioral correlates (Schachtel, 1958; Gutmann, 1970). Sharing these assumptions in common, typologies of the styles of experiencing were proposed by various researchers, who, however, used different terminologies, e.g., "consciousness" (Neumann, 1954; Ornstein, 1972), "perceptual relatedness" (Schachtel, 1958), "ego-styles"

(Gutmann, 1970), etc.

A review of these typologies revealed two main characteristics which they shared in common. Firstly, except Waterbor's (1972) trichotomous classification of "experiential continuities", all others were dichotomous classifications. Secondly, even though these dichotomies differed in their terminology, they conceptually paralleled each other. The concepts of matriarchical consciousness (Neumann, 1954), communion (Bakan, 1966), autocentricity (Schachtel, 1958; Gutmann, 1970), and right-hemispheric non-linear consciousness (Ornstein, 1972) were similar to each other in that they described a style of experiencing which relied on formation of affective and symbiotic bonds with the perceived object, on diffusion of boundaries among the elements of the perceptual field, and on subjectivity in structuring one's experiences. This style of experiencing interpreted the reality in very personalised terms, with the subject related integrally to the field. On the other hand, the concepts of patriarchical consciousness (Neumann, 1954), agency (Bakan, 1966), allocentricity (Schachtel, 1958; Gutmann,1970) and left-hemispheric linear consciousness (Ornstein, 1972) formed another cluster, describing a style of experiencing which was based on grasping the reality through conceptual categorisation, on separation of the self from the field,

and on objectivity in structuring one's experiences. This style of experiencing construed the reality as a logically tangible and objective fact, and was based on consensual validation.

Another characteristic of these dichotomies was that they prescribed a synthesis of their polarities for the healthy functioning of the individual. However, since the two styles of functioning could not simultaneously characterise an individual, it seemed logical to conclude that their synthesis would produce an altogether new and independent style of functioning. Furthermore, research evidences on androgyny (Bem, 1976; White, 1979), creativity (Helson, 1973) and modern youth cultures (Erikson, 1964; Kenniston, 1969) gave indications of a wide-spread incidence of such a synthesis. It seemed logical, therefore, to postulate the synthesis of the two styles as a separate style of experiencing.

Following this line of reasoning, a trichotomous model of the styles of experiencing was developed. This model was a reinterpretation and elaboration of Waterbor's (1972) trichotomy of "experiential continuities". Waterbor had defined "experiential continuity" as those consistent elements of experience which are essential to individuals' recognition of themselves and the world as same and

continuous over a period of time. Taking into account
the three major domains of human experiencing namely, the
experience of body and somatic sensations, of social roles
and relationships, and of values and meanings, Waterbor
termed the three styles of experiencing as the "Body Continui
the "Social Continuity", and the "Value Continuity". Accordin
to him, individuals differed in their reliance on any of
these domains of experiencing to achieve their sense of
temporal sameness of the self and the world.

Based on the findings of the studies conducted in
these three domains of human functioning, tentative
psychological descriptions were proposed for the individuals
subscribing to each of the three experiential continuities.
An analysis and integration of various studies (e.g.,
Sternbach, 1968; Fisher, 1970; Goethal, 1973; Moelis,
Wright and Fisher, 1977, etc.) revealed that the Body
Continuity Achievers (BCAs) were likely to be individuals
whose sense of self was strongly identified with their
body, who emphasised feelings and sensory perception in
their day-to-day functioning, who were highly affiliative
in their interpersonal interactions, and who were temporally
oriented toward the past. The characteristics of the
BCAs were, thus, similar to the common characteristics of
the matriarchical consciousness, communion, autocentricity
and the right-hemispheric consciousness. The characteristics

of the Social Continuity Achievers (SCAs), on the other
hand, appeared to be similar to those of the patriarchical
consciousness, agency, allocentricity and the left-
hemispheric consciousness. Basing one's reasoning on the
previous literature (e.g., Mead, 1934; Meltzer, 1960;
Mischel,1961; Kroeber, 1963; Knapp, 1972, etc.) the SCAs
appeared to be individuals who were extraverted, logical
and judgemental, who had a high need to achieve, and who
were temporally oriented toward the future.

Value Continuity was conceived of as the functional
synthesis of the other two styles of experiencing. On
the basis of relevant researches (e.g., Heider, 1958;
Butler and Rice, 1963; Rogers, 1963; Smith, 1963; Sapiro
and Alexander, 1969, etc.) it appeared that the Value
Continuity Achievers (VCAs) were likely to be characterised
by introversion, intuitive perception and open-mindedness.
It also seemed that they would be high on the need to
understand others empathically and would be free of the
situational and momentary factors in making their judgements.

To test these hypotheses, a random sample of 126
male students in the age range of 20-30 years was selected
from the Indian Institute of Technology, Kanpur. The
subjects were individually administered two TAT cards
(nos. 11 and 19), as the independent measure. Since these

cards were ambiguous (Bijou and Kenny, 1951) it was
assumed that the stories written on them would reveal
the individual's characteristic style of structuring his
experiences. Each story was, then, analysed and scored
on the following dimensions: the setting, the activity
content, the goal of the hero, inclusion of new elements,
perception of the threatening stimuli, and the conclusion
of the story.

On the basis of their scores, 75 subjects were
selected for the final sample. 30 among them were BCAs
20 were SCAs, and 25 were VCAs. They were administered
Myers-Briggs Type Indicator (Myers, 1962), the n-aff, the
n-ach, and the n-int scales of the Edwards Personal
Preference Schedule (Edwards, 1958), the **Body-Self** Cathexis
Scale (Secord and Jourard, 1953), the Temporal Orientation
Inventory (Braley and Freed, 1971), and the Test of
Independence of Judgement (Barron, 1952), as the dependent
measure. Along with these measures a bio-data sheet was
also administered to the subjects with the purpose of
exploring the antecedents of the three experiential
continuities.

Cluster analysis (Overall and Klett, 1972) of
the subjects' scores on the dependent measures was conducted
to obtain the clusters of subjects on the basis of their

interprofile similarity. Chi-square test of the distribution of the BCAs, the SCAs and the VCAs among the three obtained clusters, rejected the null-hypothesis ($p < .001$) indicating that the three types of subjects were non-randomly distributed among the three clusters.

Furthermore, analysis of variance and multiple comparisons of the means, for each measure confirmed all, except one, hypotheses. On the basis of their scores on the dependent measures, the BCAs were found to be individuals whose sense of self was highly identified with their bodies. They relied more on the sensory perceptions and feelings in structuring their experiences, and were temporally past oriented. However, opposed to the expectations, they did not score significantly high on the n-aff scale. One possible reason for this could have been that while the BCAs were characterised by a passive-symbiotic kind of affiliative orientation, the scale measured a more active reaching kind of need for affiliation.

The SCAs were found to be highly extraverted individuals, who relied on concrete facts and intellectual functions in their day-to-day dealings.They were also found to b high n-achievers and future-oriented. These findings were in consistency with the hypotheses made about them.

The VCAs' scores on the dependent measures described them as introverted individuals who were perceptive of the external reality as well as of their inner realm of feelings and impulses. They scored significantly high on the n-int scale indicating high need to understand others in terms of their feelings and motives. They were also found to have greater capacity to form independent judgements, uninfluenced by situational and normative factors.

In addition to these findings, the three groups also systematically differed in terms of their personal and family backgrounds. The BCAs appeared to be more likely to belong to a traditional low or middle class joint family with rural affiliations. The antecendents of the SCAs, on the other hand, were characterised by an upper or middle class nuclear family with an urban background. Most of the VCAs, like the BCAs, belonged to lower middle class families. However, their backgrounds seemed to be characterised by change and lack of traditional anchorage, e.g., rural to urban migration within past one or two generations, much mobility in early life, and lack of traditional sex-role structure in the parental family. The implications of these findings were discussed in the last chapter.

Summing up, this study endeavoured to empirically establish a new and more comprehensive approach to understand

the human functioning. In addition to the integration of the previous theories on experiencing, a major contribution of this study was the introduction of the Value Continuity as an independent style of experiencing. Although the study was an exploratory attempt to understand the phenomenon of human experiencing, it is assumed that investigation of human nature at the level of experiences **will** lead to a more accurate and empathic understanding.

CHAPTER I

NATURE OF THE PROBLEM

The main purpose of this study was to empirically validate a typology of individuals' styles of experiencing the self and the world. Basing one's views on the previous investigations in this area, a classification system was proposed which included three general but distinctive styles adopted by individuals in experiencing their selves and the world. This study also aimed at ascertaining those psychological correlates which characteristically identified individuals in each of the three categories.

Basic formulations which have been seminal to the definition of the problem are presented in this chapter. In the first section of the chapter, available literature relevant to the formulation is reviewed. In the second section, a classification system of the styles of experiencing is elaborated.

I. BACKGROUND OF THE PROBLEM

A. Defining 'Experience'

The term 'experience' has held two connotations in the history of psychology. One connotation, having its roots in the existential phenomenology, postulated experience as akin to "pure sensation", that is, a direct representation

of experienced phenomenon on the human psyche. This view was held by the Structuralists, headed by Wundt and Titchner. In their theorising, the process of experiencing involved "the deliberate suspension of all implicit and explicit assumptions... which might bias ... (the) observation (McLeod, 1947, p. 194)." Experience, thus, consisted of an atomistic description of the elements of the phenomenon, and was devoid of any form or meaning. Subjects' interpretations, or any attempt to integrate the elements in a gestalt, were considered epiphenomena or subjective biases, and were, therefore, considered irrelevant for the purpose of scientific study. This approach had the obvious drawback of eliminating the subject from the process of experiencing. Subsequently, it faced an inevitable defeat on methodological and ideological grounds.

The second connotation, which has become more prevalent during recent years, conceives of experience as an essentially meaningful and holistic representation of the phenomenon and recognises the role an individual plays in construing this meaningful representation (McClelland, 1955; Nuttin, 1955). The process of experiencing, in this context, entails both the process of receiving the representation of the phenomenon as well as that of construing it in a meaningful way. In fact, to some extent, these two processes are considered

inseparable from each other. In contrast to previous
conceptualisation on experiencing, this approach conceives
of experiencing as an active process. Each individual
adopts a distinctive style of experiencing, so that his
or her experiences become psychologically meaningful in the
context of the overall patterning of his or her life-events.
Thus, this approach considers meaningful construction of
experiences an essential aspect of the process of experiencing.
The process of experiencing becomes an active and meaningful
process, precipitating a distinctive and meaningful view of
the reality for the experiencing individual. In the present
context, the term 'experience' refers to this meaning.

B. Previous Literature on Experiencing

Within the last quarter of the century, the question
as to how people structure or construe their experiences
has attracted considerable attention from psychologists
of different orientations (e.g., Kelly, 1955; Sullivan,
Grant and Grant, 1957; Loevinger, 1970; Tart, 1976, etc.).
Thus, a large body of theoretical formulations and research
data has gradually emerged in this area. In general, these
formulations proposed that individuals display consistency
of styles in construing their experiences of the self and
the world (Mischel, 1973). Furthermore, these styles are
distinctive for each individual with predictable psychological

and behavioral consequences. Many theorists (e.g., Schachtel, 1959; Gutmann, 1970, etc.) also proposed that these distinctive styles of experiencing offer a useful basis for classifying people into personality types.

1. The Process of Experiencing:

Researchers in this field (e.g., Kelly, 1955; Sullivan, Grant and Grant, 1957, etc.) proposed that the individual differences in experiencing emerge from the distinctive frameworks adopted by individuals to interpret their experiences. By and large, these frameworks consist of patterning of individual's cognitive and affective processes, and operate at a preconscious level. That is, the individual's experiences are channelised by an apriori set of assumptions and constructs which emerge from the specific patterning of his psychological processes.

Kelly (1955), for example, in his personal construct theory, stated that individuals employ a system of constructs to interpret their experiences. This system is a kind of personal theory which the individual holds about his phenomenal world. It is evolved by the individual to anticipate and predict with some degree of reliability, the events in his life-space. Thus, the personal construct system helps the person to transact meaningfully with the world. In course of time, individual's primary endeavour

as he transacts with the world is to maintain, validate
and perpetuate his construct system. Individual's construct
system, however, is limited in the range of events it can
reliably anticipate and explain. This limit is imposed by
the nature of constructs in the construct system, and their
"permeability", that is, by their ability to be modified
by the newly perceived elements. This range of predictable
events was termed by Kelly as "the range of convenience"
of the individual's personal construct system.

Kelly's theory primarily emphasised the role of
cognitive processes in structuring experiences. Affects
were included only as a by-product of some actual or
imminent success or failure in the cognitive functioning
of the construct system (e.g., fear was defined as
emerging from one's awareness of an imminent change in the
core structure of one's construct system). In that the
affective elements are also directly involved in experiencing,
Tart (1976) incorporated this factor in his elaboration of
the "states of consciousness".

Tart's concept of the "state of consciousness",
though more comprehensive than Kelly's personal construct
system, still held some parallels with it. The concept
of the "state of consciousness", like a personal construct
system, described the framework within which the individual

could interpret and integrate his experiences. However, while Kelly emphasised the role of cognitive processes in theorising about the system of personal constructs, Tart defined the state of consciousness as including the totality of all psychological functions. According to Tart, the structure and function of individual's state of consciousness are similar to those of Kuhn's (1962) concept of a paradigm: "both constitute complex, interlocking sets of rules and theories that enable a person to interact with and interpret experiences within an environment. In both cases, the rules are largely implicit (Tart, 1976, p.209)." Like a paradigm, individual's consciousness selects certain aspects of reality to construe its representation and rejects other as trivia. Due to this selectivity of experiences, each individual carries with him a distinct personal picture of the reality, which then affects his behavior. However, Tart suggested, these differences may not be apparent, because "societies train people to behave and communicate along socially approved lines (p.220). "

Kelly's and Tart's were among the most explicit and elaborate conceptualizations of the process of experiencing. Other theorists and researchers (e.g., Schachtel, 1959; Gutmann, 1970, etc.) who classified people according to

their styles of experiencing, often neglected to deal with the process of experiencing. In their formulations, the nature of the process of experiencing was assumed to be self-evident, and was mentioned very briefly. For example, Gutmann (1970) defined his two ego-styles as two "ways of creating experience, and managing experience".

Evidence of consistency in the styles of experiencing was presented by Mischel (1973). On the basis of his review of studies on traits and cognitive styles, covering a vast range of clinical, developmental, experimental and correlational approaches, he concluded that, "... human mind (seems) to function like an extraordinarily effective reducing valve that creates and maintains the perceptual continuity even in the face of perpetual observed changes in actual behavior.... There is a great deal of evidence that our cognitive constructions about ourselves and the world... often are extremely stable and resistant to change (p.76)."

2. Styles of Experiencing

Classification systems of styles of experiencing were proposed by many theorists and researchers (e.g., Schachtel, 1959; Gutmann, 1970; Loevinger, 1970, etc.). Often these typologies either did not focus on the styles

of structuring experiences per se (e.g., Neumann, 1954),
or they had a perspective much wider than that of the
individual's experiential world and functioning (e.g.,
Bakan, 1966). In either case, however, these typologies
had some implications for individual differences in
experiencing.

Neumann (1954), for instance, described two types
of consciousness : matriarchical and patriarchical.
Neumann's typology did not refer directly to individual's
styles of experiencing, but was based on Jungian assumptions
about masculine and feminine principles. However, these
two types of consciousness also described two distinct
styles of perceptual relatedness with the world. The
matriarchical consciousness was described as passively
receptive and given to contemplation. In order to experience
the object, an emotional and holistic bond was formed with
it. On the other hand, the patriarchical consciousness was
conceived of as assertive, objective, analytic and purposive.
The intellectual functions were utilised for swift registra-
tion and organisation of the object of understanding.

A somewhat parallel dichotomy, but much more global
in its range of convenience, was proposed by Bakan (1966).
Bakan's "two fundamental modalities in the existence of
living forms", namely, agency and communion, were high level

abstractions with implications for a wide range of
phenomena. However, the two modalities also indirectly
characterise two modes of meaningful interpretation and
integration of experiences. Agency manifests itself in
self-protection, self-assertion and self-expansion; in
conceptual categorisation of objects; in isolation,
alienness and aloneness; in urge to master and control;
in separation of self from the field; in interpersonal styles
involving objectivity, competition, exclusion and distance,
etc. On the other hand, communion manifests itself in
the merger of self with other beings and objects; in lack
of separation among objects; in contact, openness and
union; in non-contractual cooperation; in interpersonal styles
involving subjectivity, cooperation, acceptance and closeness.
According to Bakan, both agency and communion are necessary
qualities of any organism, and a critical balance between
the two is a necessary condition for an healthy survival
of the organism.

Another dichotomy, more directly pertaining to
individuals' styles of experiencing was proposed by
Schachtel (1959). He described two "modes of perceptual
relatedness between the subject and the world," namely,
autocentric and allocentric, as two maturational stages
in an individual's life. "In autocentric mode, there is
little or no objectification; the emphasis is on how and

what the person feels; there is a close relation, amounting to fusion, between sensory quality and pleasure and unpleasure feelings... (p.83)." The allocentric mode, on the other hand, was conceived of as rational and analytic; the individual's perceptions of the world were described as objective and unaffected by feelings. In Schachtel's conceptualization, however, the two modes were not mutually exclusive. In fact, in his maturational scheme, the autocentric mode was subsumed under the allocentric mode. That is, the allocentric individual could function equally well in the autocentric mode, whereas allocentric functioning was not possible for the autocentric individual.

Gutmann (1970), expanding upon and modifying Schachtel's scheme proposed a similar dichotomy of two "ego styles", that is, two "ways of creating experience, and managing experience". Gutmann's usage of the terms, autocentric and allocentric, differed from that of Schachtel's in two distinct ways. Firstly, Gutmann treated autocentricity and allocentricity as two independent non-over lapping ego styles. Secondly, these terms described not only the characteristics of individual's phenomenal world, but also the characteristics of the psychosocial milieus which provides recurrent confirming experiences for the phenomenal world. According to Gutmann, there exists a relationship of mutuality between the individual's

intrapsychic state and the characteristics of the environment. That is, individual's distinctive style of experiencing is not only shaped by his psychosocial milieu, but also molds that milieu — through perceptual and behavioral efforts—to provide an experience of continuity and consistency.

Ornstein (1972) proposed a similar dichotomy of two types of consciousness, which delineated the physiological correlates of two styles of experiencing. Ornstein's theory was based on the left-right hemisphere research, and it defined consciousness as a "personal construction". Researches had shown that although both the brain hemispheres share the potential for many functions, in the normal person the two hemispheres tend to specialise in their respective range of activities. The left hemisphere is predominantly involved in analytic, logical functions, in attributing causality, and in processing information sequentially. The right hemisphere, on the other hand, specialises in holistic and relational perception, in non-verbal spatial ability, and in processing information synchronously. The ordinary consciousness was conceived of as a construction developed mainly by the left hemispheric functions to cope with the demands of survival. Ornstein's contribution was valuable in providing the subjective and experiential phenomenon of consciousness a

sound scientific basis. However, his proposition regarding ordinary consciousness as emerging from only left-hemispheric functions appears untenable on the grounds that the survival demands would vary with the nature of the physical and the cultural environment. These differential demands of survival would activate not only the left-hemispheric functions but also many right-hemispheric functions. This, in turn, would give rise to different kinds of culture-specific consciousness.

A lesser known typology of construing experiences, which needs mention is Waterbor's (1972) classification of the "experiential continuities of self", i.e., those consistent aspects of experiences "which are essential to (the individual's) recognition of himself (p.162)". Waterbor classified the experiential continuities into three dimensions, namely, continuity of body awareness, of social roles and relationships, and of values and meanings. These three dimensions are the three domains of human experiencing which, alone or collectively, provide the individual with a sense of continuity of self. On the basis of the review of previous literature on self, Waterbor concluded that although all three continuities contribute to individual's sense of self, individuals, however, emphasise one dimension more than the other in their construction of self. The

significance of Waterbor's contribution was in his proposal
of a trichotomous classification scheme, suggesting the
possibility of a greater differentiation among the styles
of experiencing. Unfortunately, Waterbor did not sufficiently
elaborate his scheme to provide any testable propositions
regarding the psychological and behavioral characteristics
of the individuals subscribing to any one continuity.

The preceding review, though not exhaustive, provides
a sufficient basis for examining those significant assump-
tions which are common to all of these approaches to
individuals' styles of experiencing. The next section
analyses and integrates these underlying common assumptions.

C. Integration of Previous Formulations

With the exception of Waterbor's (1972) formulation,
a characteristic feature common to all typologies was their
dichotomous nature. Furthermore, these typologies, even
with different foci and different terminologies, seemed to
parallel each other conceptually. Neumann's matriarchical
consciousness, Bakan's communion, Schachtel's and Gutmann's
autocentricity and Ornstein's right-hemispheric nonlinear
consciousness collectively formed a cluster, with diffusion,
feeling-boundedness and subjectivity as common characteristics;
and patriarchical consciousness, agency, allocentricity and
left-hemispheric linear consciousness correspondingly shared

analysis, rationality and objectivity. It appeared as
if each of these classification was exploring different
aspects of the same basic dichotomy.

Another common feature of these classifications was
that while the proposed dichotomies were referred to as the
two fundamental modalities or styles of human functioning,
it was also emphasised that a synthesis or a balance of
both polarities is essential for effective functioning of
the individual. However, the two polarities, as described
in these formulations, are functionally irreconcilable.
That is, they cannot exist together simultaneously in a
person without undergoing a qualitative change in their
nature. It appears, then, that the prescribed balance or
synthesis would generate in its totality an altogether
new dimension of human functioning.

Evidences supporting the widespread existence of
such a synthesis have emerged from the recent scientific
investigations. For instance, creativity has been
explained as a balance between the matriarchical and the
patriarchical consciousness (Helson, 1973); the concept
of androgyny was described by Bem (1976) as a synthesis of
the agentic and communion modalities; and youth cultures
have been described as manifesting both the autocentric
characteristics of emotionality and defusion (Gutmann, 1970)

as well as the allocentric characteristics of rationality and objectivity (Erikson, 1964; Keniston, 1969). In light of such researches, it would not be violating the principle of scientific parsimony to consider the prescribed synthesis as an independent third dimension of human functioning.

The other commonalities among the previously discussed formulations pertain to their implicit and explicit assumptions about the nature of the process of experiencing. These assumptions are stated below:

Proposition 1 : Individuals are consistent in their styles of experiencing themselves and the world.

Although an individual's experiences of self and the external world vary, a person, nevertheless, tends to structure these experiences as a harmonious whole. This process consists of conscious or preconscious interpretation of experiences, such that each interpretation forms more or less a harmonious part of the totality of individual's experiential world. In effects the structuring of experiences provides the individual with a sense of sameness and continuation of his phenomenological world. This consistent pattern of interpretations, therefore, can be referred to, in Waterbor's terms, as "experiential continuity".

Proposition 2 : Individuals differ from one another
in their styles of experiencing.

The conscious or preconscious meanings which an
individual gives to his or her experiences, are generally
different from those given by another individual. This is
due to the fact that for each style of experiencing there
exists a corresponding range of convenience. When dealing
with any phenomenon outside this range, the individual,
by experiencing it in his characteristic style, may reach
a different interpretation than what others may. Thus,
individuals differ in their experiential understanding
of their own selves and the world.

Proposition 3: Different styles of structuring
experiences have predictable psychological and behavioral
correlates.

In dealing with their selves and the world,
individuals tend to validate, maintain and perpetuate their
experiential continuity. This is done emotionally and
cognitively, by selective management of experiences, and
behaviorally, by initiating self-confirmatory episodes.
The resistance to change in the experiential continuity
manifests itself in the consistent use of certain behavioral
patterns and psychological processes. In course of time,
individual's style of experiencing gets associated to these

predictable behavioral and psychological consequences.

Proposition 4:   There exists a relationship of
mutuality between individual's style of experiencing and
the characteristics of his physical and psychosocial
environment.

This proposition, though discussed or implicitly
assumed by only a few (e.g., Tart, 1969; Gutmann, 1970),
is an important consideration to keep in mind while
building a theory of experiencing. This proposition has
a bearing on the essential unity of the intrapsychic
processes and the characteristics of the external environ-
ment. Different environments, in providing certain
experiences more than others, impart distinctive basic
components for the individual to structure his or her
experiences. The individual, thus, develops the style of
experiencing most suited to a specific set of elements
characterising the environment.

II. PROPOSAL OF A NEW TYPOLOGY OF THE STYLES OF EXPERIENCING

On the basis of the discussion presented in the
previous section, a threefold typology of the styles of
experiencing was conceptualised. Each style was termed as
an "experiential continuity" (proposition 1), having a
specific domain of human experiences as its range of

convenience (proposition 2). Three broad ranges of
experiential domains, pertaining to body, to social roles and
relationships and to values and ideas, were taken as criteria
to make the trichotomous classification. These three types
of experiential continuities were labelled, borrowing once
again from Waterbor (1972), as (1) Body Continuity, (2)
Social Continuity, and (3) Value Continuity.

In this classification, Body Continuity and Social
Continuity paralleled the dichotomies discussed in the
previous section. Body Continuity referred to a style of
experiencing which emphasises feelings and diffusion of
boundaries, whereas Social Continuity referred to a more
rational and objective style of experiencing. Value Continuity
was proposed as a dialectic synthesis of the two, which was,
however, conceived of as qualitatively and inferentially,
an altogether new and independent dimension.

A. Body Continuity

Those individuals who structure their experiences
of the self and the world by appropriating phenomena falling
within the range of body-related feelings and functions are
classified in this category. Constructs which predominantly
deal with health, survival, physical comfort etc., are vital
for the Body Continuity Achievers (BCAs). Since there main

source of experience lies in the physical self, it is
expected that the BCAs would be acutely aware of, and
engrossed with, the body image, the physical sensations,
and the physiological processes. They would construe their
experience of, and with, self on the basis of their
heightened sensitivity to their physical functions.

Two main sources of individuals' awareness of their
body-self are the feelings and the bodily sensations
received from various organs and senses (Waterbor, 1972).
Feelings have a diffused, global character in that they
are felt as pleasant or unpleasant without a specific
location in the body. Furthermore, it is likely that
engrossment with feelings would make the BCAs' construction
of experiences fused with those of pleasure-pain feelings.
Consequently, their experiential world would consist
largely of affect-loaded objects. In this respect, the
BCAs are ostensibly similar to autocentric individuals
(Schachtel, 1959; Gutmann, 1970) in that they experience
the world as existing primarily in relation to self.
Leading from this it seems logical to conclude that their
view of the world will predispose them to the affiliative
orientation in relating to others (Bakan, 1966; Carlson,
1971).

Diffusion of body and ego boundaries is yet another
characteristic which the BCAs appear to share with the

autocentric individual. Diffusion of ego boundaries emerges from individuals' heightened sensitivity to physical pain (Sternbach, 1968), which is a primary characteristic of the BCAs. Such diffusion also has implications for individuals' interpersonal orientation in that it predisposed them to form symbiotic and affiliative ties with others (Gutmann, 1970; Goethal, 1973; Moelis, Wright and Fisher, 1977).

Fisher (1970) noted a relationship between individuals' awareness of body and the frequency and richness of their imagery content. In his study he found that individuals with a heightened awareness of their bodies fantasize more frequently than individuals with lower awareness. One may conclude, therefore, that the BCAs would be predisposed to fantasy and would manifest rich and complex imagery.

As noted earlier, the BCAs are considered to be receptive to inputs from all senses. However, it does not necessarily follow that this receptivity would make them more open to experience than others. The tendency to optimise the pleasure-pain balance would frequently censor those inputs which are felt to be irrelevant and unrelated to these affects. Such selectivity is likely to lead to "syncretic thinking" (Werner, 1961), which is

"more or less fused with functions of sensorimotor and affective type (Werner, 1961, p.213)". Schachtel (1959) also described a similar thinking process in which the individual tends to rely on affect-laden subtle signs and arbitrary associations in reaching and conclusion.

Apart from the primacy of affects and body-sensations, another explanatory concept in understanding the BCAs' style of experiencing is the concept of homeostasis. Homeostasis is a body-related concept, and in its original form referred to the physiological property of an organism to maintain a state of equilibrium (Cannon, 1932). However, the principle is also generalisable to other aspects of human functioning (Fletcher, 1942; Mace, 1953). It impels the individuals to maintain a kind of "steady state" in their relation to the environment by anchoring themselves firmly in their interpersonal and behavioral surroundings. This anchorage could be in a nurturant milieu, a close cultural pattern, a personal routine or a ritualistic dyadic interaction. Any change which may disrupt this "steady state" would be resisted by the individual.

The tendency to maintain such "steady state" is also likely to make the BCAs avoid the novel and the unstructured situations, since these may threaten the familarity of the "steady state". Intolerance of unstructured situations

has been found to be related to persons' inability to come to terms with his impulse life (Feirstein, 1967; Blatt, Allison and Feirstein, 1969). Similar characteristic was noted by Fisher (1970) among individuals with diffused body boundaries. It seems likely that the BCAs would deal defensively with unstructured situations or situations dealing with their impulse life. Furthermore, this defensiveness is likely to be felt by the individual as a preference toward simplicity and familarity, and be achieved through forgetting or denial of many details of the stimulus field (Berkowitz, 1957).

Since experiential continuity, as a concept, refers to the characteristics of an individual's experience over a period of time, it is necessary to consider the experiential construction of time by individuals subscribing to different continuities. Like any other experience, experience of time is also construed by individuals (e.g., Werner, 1961; Frazer, 1972; Ornstein, 1972). It is, therefore, logical to assume that individuals' experiential understanding of time would differ from each other.

BCAs' experience of time is likely to be closely intervowen with the body cycles. Body interacts with time in a rhythmic, cyclic manner. In a slow-changing and repetitive kind of environment, a routinised cogwheeling

between body cycles and the cycles of external events is likely to be formed. Events would be seen as replicating their already existing precedence. In such a situation, past is likely to be looked upon as a source of authenticity (Mead, 1960).

From the preceding discussion, the BCAs emerge as individuals strongly identified with their bodies, and sensitive to the pleasure-pain stimuli. They are more engrossed with their feeling functions which predispose them to form close symbiotic ties with people and objects, and feel comfortable in this intimate relationship with the familiar surroundings. Enriched in their inner fantasy life, they, however, prefer simplicity in their conscious experiences and cognitions. Temporally, they experience time as repetitive and are oriented towards past in their day-to-day dealings.

B. Social Continuity

The Social Continuity Achievers (SCAs) differ from the BCAs in that their (SCAs') style of experiencing has the outward social reality as its range of convenience. This being so, the SCAs direct their attention to the external social world and, in this sense, they are likely to be extraverts (Myers, 1962). It also follows that since the mainsprings of SCAs' experiences lie in the outward

social reality, their experiential world will consist of
people who, like themselves, would be structuring their
own experiences of others. This reciprocity, in turn,
entails, among other things, construing the other person's
construction of reality and reaching a consensus on that
construction (Mead, 1934). Such consensual construction
of reality has been contended to lead to two distinct
outcomes: (1) individuals' tendency to define themselves
in terms of their roles and relationships with others
(Kelly, 1955), and (2) tendency of individuals' constructions
of reality to be tangible, conscious and communicable
(Meltzer, 1960).

Meltzer (1960) pointed out that the essence of
consensual social reality is that its construction entails
logical and rational symbolic processes. That is,
individuals construe it by using agreed-upon symbols
having agreed-upon meanings. Following this trend of
reasoning, one may suggest that the SCAs are likely to be
logical, analytic and rational in their thinking. They
would value objectivity and clarity of thinking.

The objectivity and clarity of thinking and perception
need to be supported by an efficient ego and coping mechanisms
(Spivack, Levine and Sprigle, 1959; King and Schiller, 1960;
Kroeber, 1963; Huter and Goldstein, 1967), that is, by a
realistic and problem-solving approach towards the self

and the world. A finding of relevance here is a strong
and efficient ego as a discriminating characteristic of
socially responsible individuals (Mischel, 1961). Ego
strength was also found to be related to the ability to
delay the gratifications (Singer, 1955; Mischel, 1961), to
plan efficiently and realistically (Singer, Wilensky and
McCraven, 1956) and to deal with novel and ambiguous
sources of experience (Feirstein, 1967). It appears that
these characteristics collectively form a cluster and are
more likely to be observed together in the same person.

Ornstein (1972) in his discussion of the left-
hemispheric activities had stated that the rational logical
mode of thinking is in covarying relationship with a
linear, sequential and progressive experience of time.
A similar "vectorial metaphor" of time was described by
Knapp (1972). Such a construction was found to be correlated
with high need-achievement and future time orientation
(Knapp and Garbutt, 1958). These findings, as well as the
presence of other correlates of need-achievement, e.g.,
delay of gratification (Mischel, 1961), logical thinking
(Myers, 1962), etc., among the SCAs suggests that the SCAs
are likely to be high need-achievers.

The preceding discussion brought out a cluster of
characteristics which seem to describe the persons subscribing

to Social Continuity of experiencing. The SCAs appear to be socially self-conscious beings who are extravert and realistic. Their functioning is supported by their strong and efficient egos which make them rational, skillful in planning and implementation and enable them to deal with the unstructured and the complex situations. They are future-oriented and are also likely to be high need-achievers.

C. Value Continuity

The term 'value' has held a variety of connotations in the history of its usage, e.g., needs (Mace, 1953), attitude structure (Rosenberg, 1956; Rokeach, 1958; Katz and Stotland, 1959), preferences (Allport, Vernon and Lindzey, 1951), and strain toward cognitive consistency (Festinger, 1957). In this formulation, however, it is used as primarily a cognitive phenomenon. Values, as defined here, are similar in their functional properties to "oughts" as described by Heider (1958). Like "oughts" they: (1) are impersonal to individual's wants and wishes and arise from the "objective requirements of the situation"; (2) hold true inspite of the variations in incidental and momentary factors; and (3) are universal and should look alike for everybody. The "objective requirements of the situation" refer to those demands and activities that follow

"ineluctably from the inherent structure of the problem (Smith, 1963, p.339)". The idea is somewhat similar to Gestaltists' concept of a "good" or "pregnant" solution. The impersonality and objectivity of value derives from the very fact that their requiredness, "appropriateness" or "oughtness" lie also in the structure of the situation, and not only within the individual. In the individual's phenomenal field, values appear as more or less conscious and highly abstract cognitive themes which integrate individual's experiences in a meaningful way.

The Value Continuity Achievers (VCAs) do not derive their experiences from values, in the same sense as the BCAs and the SCAs do by remaining focussed on the somatic and social realities, respectively, while construing their experiences. Rather, as abstract cognitive themes, values interact with the VCAs' experiences to make them holistic and meaningful. In this sense, values imply a thematic integration at a more conscious and higher level of abstraction. Thus, the style of experiencing associated with Value Continuity refers not only to a conscious or preconscious interpretation of experiences but also to creation of a new experience, namely, the experience of the thematic meaning.

The VCAs' ability to create new experience makes them similar to Butler and Rice's (1963) prototype of self-actualizing people. Butler and Rice reinterpreted Maslovian concept of self-actualization (1962) to mean person's ability to create new experience and change for himself via his own cognitive functioning. Damm (1969) found such people to rely more on their inner propensities and experiences than on external supports. Articulateness and vividness in verbal symbolisations was also reported for these individuals by Wexler (1974). Such receptivity to one's inner impulses and the ability to articulate these experiences are likely to make these individuals be in constant touch with their inner realms.

The orientation towards inner life is likely to make the VCA an introvert. Like an introvert, even when interacting with the external realities, the VCA is likely to maintain "an abstracting attitude toward the environment —— he draws from and takes away from it material and experience which is self- stimulating. The result of this abstracting process is the development of and orientation to his own subjective values and standards (Sapiro and Alexander, 1969, p. 404)."

The accessibility of the unconscious elements of the inner realms to the conscious region of psyche, is considered

to be an essential aspect of intuitive mode of understanding. Myers (1962) described intuition as an "indirect perception by way of the unconscious, with the emphasis on ideas and associations which the unconscious tacks on to the outside things perceived (p.2)." Since among the VCAs an integration of the conscious with the unconscious impulses is likely, it also follows that the VCAs would be intuitive in their mode of understanding.

Since Value Continuity has been proposed as an integration of the two basic modalities, the personality profiles of the known prototypes of such integration is likely to reveal some insight into the characteristics of the VCAs. One such integration was demonstrated by Helson (1973), in her studies on creativity, which she explained as a synthesis of the patriarchical and matriarchical consciousness. Researches on creativity (McKinnon, 1962; Rogers, 1963) have listed similar traits for creative individuals as described earlier. Creative people have been found to be possessing capacity to toy with ideas and concepts, open to experience and oriented to inner realms (Rogers, 1963). McKinnon (1962) reported creative individuals as intuitive, concerned with meaning, preferring complexity and perceptive.

In all, the VCAs appear to be individuals who are playful with ideas and concepts, open to experiences, and

receptive to the messages of their inner realms. Their accessibility to the unconscious is complemented by their cognitive and symbolic articulateness giving rise to creative propensities. However, in all these experimentations and playfulness, they maintain their anchorage to a comprehensive cognitive theme.

III. FORMULATION OF THE PROBLEM

Basing one's reasoning on the model elaborated in the preceding section, a need was felt to identify those psychological characteristics which were conjectured to be associated with individual's particular style of experiencing. Previous attempts in this direction had been, by and large, theoretical (e.g., Schachtel, 1959; Bakan, 1966; Gutmann, 1970) and in which generalizations were proposed on the basis of theorists' insights and observations. A few empirical investigations which were conducted to test these theories (e.g., Carlson, 1971; White, 1979) focussed on very limited aspects of their implications. It was also felt that these theoretical formulations, in proposing a dichotomy of styles of experiencing, fell short in explaining the correlates of an additional third style. Hence, this study incorporated the third style of structuring experiences, in its exploration of the psychological characteristics of the individuals subscribing to the three

styles of experiencing.

A. Focus of the Problem

The aim of this investigation was to explore those processes and characteristics which are involved in individuals' distinctive style of experiencing. More specifically, it aimed at obtaining the clusters of those characteristics which collectively identify each of the three experiential continuities. The specific experiential continuity to which the individual subscribed was taken as the independent variable. Individuals' modes of judging and perceiving, their psychological needs, their temporal orientation, the relationship between their body and self concepts, and their independence in making judgements were selected as the dependent variables.

B. Hypotheses

The following general hypotheses were formulated for the study:

1.   Modes of Judging and Perceiving
      (a)   The SCAs would be higher than others on
             extraversion, while the VCAs would be higher
             than others on introversion.
      (b)   The BCAs and the SCAs would rely on the
             sensory mode of perception, while the VCAs

would rely on the intuitive mode of perception.

(c) In making judgements, the BCAs would rely on the feeling functions, while the SCAs would rely on the thinking functions.

(d) The SCAs would have a judgemental orientation to the world, while the VCAs would have a perceptive orientation to the world.

2. Psychological Needs

(a) The BCAs would be higher than the others on n-affiliation.

(b) The SCAs would be higher than the others on n-achievement.

(c) The VCAs would be higher than the others on n-intraception.

3. Body and Self Concepts

(a) The BCAs would be higher than the others on the identification of their self with the body.

4. Temporal Orientation

(a) The BCAs would be higher than the others on past temporal orientation, while the SCAs would be higher than the others on future temporal orientation.

5.   Independence of Judgement

    (a)   The VCAs would be higher than the others on
their independence in making judgements.

The next chapter reports the procedure followed to
test these hypotheses.

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CHAPTER II

METHOD

I. SAMPLE

The sample finally selected for this study consisted
of 75 male students from the Indian Institute of Technology,
Kanpur, between the age range of 20 to 30 years. These
subjects were screened from a larger randomly selected
group of 126 male students. The subjects were selected on
the basis of their responses on the TAT measure, described
later. Of the 75 subjects, there were 30 BCAs, 20 SCAs
and 25 VCAs.

Although, the initial pool of subjects was randomly
selected, the classification of subjects into three groups
on the basis of their responses on TAT, brought into
prominance certain other sociological factors which dis-
criminated the three groups. These differences are summarised
in Table I.

TABLE I

Variables	BC As N=30	SC As N=20	VC As N=25	x^2	df	Significance level
1. AGE	24.5 ± 2.7 years	22.7 ± 1.25 years	26.2 ± 2.0 years	-	-	-
2. EDUCATION LEVEL						
a. Postgraduate	18	8	19	7.8	2	p < .05
b. Undergraduate	12	12	6			
3. INCOME GROUP						
a. Lower	11	1	13	14.26	4	p < .01
b. Middle	14	10	9			
c. Upper	5	9	3			
4. TYPE OF FAMILY						
a. Joint	18	4	13	7.52	2	p < .05
b. Nuclear	12	16	12			

It was observed that the SCAs were the youngest in the sample, while the VCAs were the oldest. Furthermore, the SCAs appeared more likely to belong to nuclear upper and middle class families. On the other hand, the BCAs and the VCAs seemed to be similar on these sociological factors in that they were more likely to come from joint families belonging to the lower or the middle class. Differences on these and other sociological variables are considered in later chapters.

II. MEASURES

A. TAT Card No. 11 and 19

The selection of the identifying measure of the three experiential continuities was based on the criterion of exposing the subjects to a situation which they could experientially construe and verbalise in a style character-istic of them. For this purpose two TAT cards, numbers 11 and 19, were selected as the stimuli to be presented to the randomly selected population. Among all the TAT cards, Bijou and Kenny (1951) had found these two cards to be most ambiguous, that is, they could be interpreted in more than one ways. They had also proposed (Kenny and Bijou, 1953) that the ambiguity of a card is related to its capacity to elicit more psychological characteristics of the subject.

It was expected that these cards would elicit and reveal characteristic styles of experiencing, as the subjects endeavoured to give meaning to them.

1. Description of the Cards

Card 11 : Murray (1943) described this card as "A road skirting a deep chasm between high cliffs. On the road in the distance are obscure figures. Protruding from the rock on one side is the long head and neck of a dragon (p.9)". Henry (1961) described this card as "raw and unsocialised" and prescribed it for testing the subjects' "range of imagination and his ability to deal with irregular and poorly identified stimuli (p.253)". Since it has been observed that individuals' ability to deal with ambiguous stimuli is related to their ability to handle complexity introduced by impulses, drives and fantasies (Feirstein, 1967; Blatt, Allison and Feirstein, 1969, etc.), this card along with card 19 has also been used for testing psychodynamic characteristics of the subjects (Hoffberg and Fast, 1966).

Card 19 : This picture was described by Murray (1943) as representing "A weird picture of cloud formations overhanging a snow-covered cabin in the country (p.10)." Like card 11, this picture is also characterised by ambiguity and unusualness. For making a coherent story,

lack of structure in the picture required from the subject "some security feelings, some independent thinking and a good reality grasp (Henry, 1961, p.265)." Rejection of the card as "bad art" or "weird" indicated lack of security and stereotypic thinking (Henry, 1961).

2. Description of the Scoring Categories (Appendix A)

The criteria for scoring the TAT stories were developed on the basis of the description of the three styles of experiencing, and each story was scored according.

(a) Setting of the Story: - This referred to the overall perspective within which the story took place.

(b) Focus of the Description: - This referred to whether the story focussed on the static details of the picture, on what is happenning in the story, or on some special ideosyncratic meaning attatched to objects or events by the subject.

(c) Introduction of New Elements:- This criterion pertained to the way a subject used his imagination and creativity. A subject could introduce new elements in making the story, or he could write a story on the basis of only those elements which were given in the card.

(d) Action- Content of the Story: - This referred to how much action actually took place in the story.

Articulate details of actions and events and the time-span covered by the story were considered under this criterion.

(e) Goals of the Hero: - This referred to the motives attributed to the hero for his actions (or non-action).

(f) Interpretation of the Threatening Stimuli:- This referred to subject's construction and interpretation of the normatively threatening stimuli in the two cards (i.e., "dragon" in card 11, and "evil forces" in card 19). Whether the subject perceived the threatening stimuli or ignored it — and if he perceived it, then in what way — was considered under this criterion.

(g) Resolution of the Problem : - This criterion focussed on the kind of end given to the story. How the subject summed up, or brought to conclusion his **story** may be looked upon as his style of resolving a problem.

B. Dependent Measures

1. Myers-Briggs Type Indicator (MBT I) (Appendix B)

The MBT I is based on Jung's theory of psychological types. Jung classified people into types on the basis of the psychological functions emphasised in their day to day functioning. Basic classification was made between the function of Perception, i.e., of becoming aware, and the

function of Judgement, i.e., of coming-to-conclusion about what had been perceived. Further classification could be made between the modes of perceiving, viz., through sensation and through intuition, and the modes of judging, viz., through thinking and through feeling. A modifying factor to this classification scheme was whether the individual focussed his modes of judging and perceiving to the outer reality (i.e., was on extravert) or to the inner realms (i.e., was an introvert).

The MBTI was used in this study because individuals' perceptual and judgemental styles of relating to the world, pertained directly to their styles of experiencing it. It consisted of 166 multiple-choice items, constituting four separate indices of the individual's preferences in using his processes of judgement and perception.

(a) The Extraversion -Introversion Index: - The EI index was designed to reflect whether the person is an introvert or an extravert. An introvert was defined as one who is primarily oriented to the inner world and thus tends to focus his judgements and perceptions on concepts and ideas. On the other hand, an extravert was defined as the person who is primarily oriented to the outer world and thus tends to focus his perceptions and judgements on people and things.

(b) The Sensation-Intuition Index: - The SN index was designed to reflect a person's preference of one of the two ways of perceiving, namely, sensation and intuition. The individual who preferred sensation as his mode of perceiving relied primarily on the process of sensing by which he is made aware of things directly through one or more of his five senses. Intuition, on the other hand, referred to the mode of perceiving in which the individual relied on indirect perceptions by way of the unconscious, with emphasis on ideas and associations which the unconscious links with the perceived things.

(c) The Thinking-Feeling Index: - The TF index was designed to reflect person's preference between two opposite ways of judging, namely, thinking and feeling. Thinking index referred to the process of making judgements impersonally in terms of what is true and what is false. Feeling index referred to the process of making judgements in terms of what is valued and what is not valued.

(d) The Judgement-Perception Index: - The JP index was designed to reflect whether the person relied primarily upon the judging processes (T or F) or upon the perceptive processes (S or N) in dealing with the external world.

2. Measures of N-Achievement, N-Affiliation and N-Intraception (Appendix C)

This measure consisted of 81 items chosen from Edwards Personal Preference Schedule (Edwards, 1959), three of which were filler items. Each item consisted of two statements which were comparable with respect to their social desirability scale values. In each item the two statements represented two needs and were to be evaluated by the subject according to his preferences. In the selected items the statements representing the three needs of interest (i.e., n-ach, n-aff, and n-int) were each compared with statements representing the other 14 needs. The three needs were operationally defined in the following ways (Edwards, 1959):

(a) N-Achievement: - To do one's best, to be successful, to accomplish tasks requiring skills and effort, to be a recognised authority, to accomplish something of great significance, to do a difficult job well, to solve difficult problems and puzzles, to be able to do things better than others, to write a great novel or play.

(b) N-Affiliation: - To be loyal to friends, to participate in friendly groups, to do things for friends, to form new friendships, to make as many friends as possible, to share things with friends, to do things with friends

rather than alone, to form strong attachments, to write letters to friends.

(c) N-Intraception : - To analyse one's motives, and feelings, to observe others, to understand how others feel about problem, to put oneself in another's place, to judge people by why they do things rather than what they do, to analyse the behaviour of others, to analyse the motives of others, to predict how others will act.

3. <u>Body-Self Cathexis Scale (B-SCS) (Appendix D)</u>

This scale consisted of a list of 15 body parts and functions (body items) and 15 items representing the various conceptual aspects of self (self items). These items where chosen from the original listing of 46 body items and 55 self items, used by Secord and Jourard (1953). A combined alphabetical listing of the body and the self items was presented to the subjects and they were asked to indicate, on a 5-point scale, the strength and direction of their feelings towards each item. The body-cathexis and the self-cathexis scores were obtained separately by summing the ratings for each subject on the body and the self items respectively. The sum of subject's ratings over all the items also gave an index of self-esteem (Secord and Jourard, 1953). To avoid bias, the scale was presented as a self-assessment scale.

4. Temporal Orientation Inventory (TOI) (Appendix E)

This instrument was developed by Braley and Freed (1971) and it measured subject's primary life focus within the past-present-future continuum as represented by his responses to 25 self-descriptive statements. Each statement was prerated by judges on a 5-point scale for its reflection of a future (rating 1) to past (rating 5) mode of temporal orientation. Subjects had to rate each statement on a 5-point scale as from "most like me" to "least like me". Scores were obtained by summing the squares of discrepancies between judges' rating of the item and the subjects' rating of the item. A small sum indicated a future temporal orientation and a large sum indicated a past temporal orientation. To avoid any bias in subjects' responses, the inventory was administered as a life-style scale.

5. Test of Independence of Judgement (TIJ) (Appendix F)

This test developed by Barron (1952), measured the extent to which the individual is independent of the contextual factors and relies on his inner propensities in making his judgements. The test contained 22 statements to which the subject had to show his agreement or disagreement. These responses were scored according to the direction of responses reflecting independence of judgement, i.e.,

higher the score, higher the degree of independence in judgement. To avoid biased responses, this test was administered as a test of attitudes.

III. PROCEDURE

A. Selection of Initial Sample

The initial sample (N=126) was randomly selected from the male population of postgraduate and undergraduate engineering students of the Indian Institute of Technology, Kanpur. Students, in approximately every fourth room in their halls of residence were contacted. Of the total 129 individuals contacted, only 3 refused to participate in the study, obviating the possibility of self-selection. All 126 individuals were informed of the general nature of the problem, and assured of anonymity and confidentiality of their responses. Then, with their consent to participate in the study, the researcher proceeded to administer the two TAT cards.

B. Administration and Scoring of the TAT

The two cards were administered with the usual instructions (Murray, 1961). Subjects were told that they were being administered a test of imagination, and were asked to write a story about each card. The cards were presented to the subjects in the same sequence with card 1

preceding card 19. Since the purpose of the test was to find out the differences in subjects' style of structuring their experiences, emanating from common stimuli, no limits on time or length of the story were imposed.

After training, the stories were scored by a post-graduate student of psychology, to arrive at quantitative indices for the three continuities. Stories were scored blindly, that is, the judge had no knowledge of the identity of the subject. The scores for two cards were then added and percentile ranks were calculated for the total scores. Seventy five subjects whose percentile ranks were more than 75 on one of the continuities, and less than 50 on the other two continuities were selected to participate further in the study.

C. Administration of the Dependent Measures

These 75 subjects were contacted again, and the dependent measures were administered to them. By and large, the researcher tried to administer the dependent measures in his own presence, however, in some cases, in view of subject' convenience, the dependent measures had to be left with the subject after giving him the instructions, and were collected later. In this way, on an average, approximately $2\frac{1}{2}$ to 3 hours were spent on each subject.

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CHAPTER III

RESULTS

Analysis of data was done with the dual purpose of
checking the reliability of measures and of testing the
hypotheses of the study. As this study was fairly exploratory
in nature, certain other measures not necessarily directly
related to hypotheses were also analysed to enable one to
draw some further inferences about the three basic continuities.

I. RELIABILITY OF MEASURES

A. Reliability of TAT Scoring

The TAT stories were rated by a postgraduate student
of psychology, who was given several practice trials for
scoring these stories according to criteria. For each story
there were three scores, each corresponding to one of the
three continuities. In this way, for the two stories, two
sets of scores —each set comprising of three scores — were
obtained. Assuming each set of scores as representing scores
on half the TAT test, reliability coefficients were calculated
by split-half method, for the three continuities. The reliability coefficients for body continuity, social continuity
and value continuity were found to be .76, .87 and .83,
respectively (Table 1).

TABLE 1 : Showing the Reliability Coefficients of the
Measures

	Split-Half	Test-Retest
1. TAT MEASURE		
a. BC- Index	.76	
b. SC -Index	.87	
c. VC- Index	.83	
2. MBTI		
a. E-I	.81	
b. S-N	.87	
c. T-F	.86	
d. J-P	.80	
3. EPPS		
a. n-aff	.70	.77
b. n-ach	.74	.74
c. n-int	.79	.86
4. B-SCS		
a. BC	.75	
b. SC	.88	
5. TIJ	.58	
6. TOI	.52	

* Given in Myers (1962)
** Given in Edwards (1958)

B. Reliability of Dependent Measures

Split-half reliability coefficients were calculated for B-SCS, TIJ and TOI. Even-odd method was employed for splitting the measures into two halves. The reliability coefficients for the two indices of B-SCS, namely, body-cathexis and self-cathexis, were .75 and .88 respectively. The reliability coefficients for TIJ and TOI were .58 and .52 respectively (Table 1).

Reliability coefficients for scores obtained on MBTI and on the three scales of EPPS were not calculated, since these were reported elsewhere (Myers, 1962; Edwards, 1959).

II. ANALYSIS OF DEPENDENT MEASURES

A. Myers-Briggs Type Indicator

1. Extraversion-Introversion Index : - One way analysis of variance was performed on the three sets of scores, corresponding to the three continuities. Significant differences were obtained (F (2.72) = 5.9678, $p < .01$) among the three groups on the E-I dimension.

The hypothesis (No. a1) that the VCAs would be most introverted and the SCAs most extraverted was tested by using Neumann-Keul method of multiple comparisons of the means. The analysis revealed that the mean score of the

VCAs (X = 109.72) was significantly higher (p < .01) than that of the SCAs (X = 86.20), confirming the hypothesis. The mean score of the BCAs (X = 96.87) was not found to be significantly different from the other two means (Table 2a and b).

TABLE 2a :   Showing ANOVA of the Scores on E-I Indices of MBTI

SOURCE	S.S.	df	MS	F
Between	6250.24	2	3125.1200	5.9678**
Within	37703.71	72	523.6626	
Total	43953.95	74		

df   2,72,   ** p < .01   * p < .05

TABLE 2b : Showing Multiple Comparisons of the Means of the Three Groups on E-I Indices

MEANS		SC	BC	VC
		86.20	96.87	109.72
SC	86.20		10.67	23.52**
BC	96.87			12.85
VC	109.72			

** p < .01 ,   * p < .05

2. Sensation - Intuition Index : - S-N scores obtained by the three groups were also analysed by one-way analysis of variance followed by multiple comparisons of means by Neumonn- Keul method (Table 3a and b).

TABLE 3a : Showing ANOVA of the Scores on S-N Indices of MBTI

SOURCE	S.S.	df	MS	F
Between	22116.0933	2	11058.0466	48.8303**
Within	16305.0267	72	226.4587	
Total	38421.1200	74		

df 2,72 , ** $p < .01$, * $p < .05$

TABLE 3b : Showing Multiple Comparisons of the Means of the Three Groups on S-N Indices

MEANS		SC	BC	VC
		86.90	92.45	126.36
SC	86.90		5.55	39.46**
BC	92.45			33.91**
VC	126.36			

** $p < .01$, * $p < .05$

One-way analysis of variance revealed significant differences among the three groups ($F_{(2,72)} = 48.8303, p < .01$). It was expected that the VCAs would be higher on the intuitive mode of perceiving (i.e., would score high on this index) than the BCAs and the SCAs who were more likely to rely on information gathered from their senses (i.e., would score low on this index). Neumann- Keul test, performed on the scores, confirmed the hypothesis (No.1b). The VCAs ($X = 126.36$) were found to have scored significantly higher ($p < .01$) than both the BCAs ($X = 92.45$) and the SCAs ($X = 86.90$). No significant differences were found between the mean scores of the BCAs and the SCAs.

3. Thinking- Feeling Index: - For this index it was hypothesised (No.1c) that the BCAs would be more feeling-bound (i.e., would score high), while the SCAs would rely more on thinking- process in their judgements (i.e., would score low). One-way analysis of variance performed on the three groups revealed significant differences among them ($F_{(2,72)} = 22.4764, p < .01$). The group means were compared using Neumann-Keul method. These comparisons revealed that the SCAs ($X = 69.69$) scored significantly lower ($p < .01$) than both the BCAs ($X = 96.87$) and the VCAs ($X = 101.32$). The mean scores of the BCAs and the VCAs revealed no significant difference. Tables 4a and 4b

4. Judgement-Perception Index: - One-way analysis of variance was performed on the scores of the three groups. That the three sets of scores represented three different parent-populations was revealed by this analysis (F (2,72) = 21.5161, $p < .01$).

Group means were compared by using Neumann-Keul method. It was found that the three means differed from each other significantly ($p < .01$). As anticipated (hypothesis no.1d), the VCAs scored the highest (X = 122.60), indicating that they were most perceptive in dealing with the external world, and the SCAs scored the lowest (X = 75.50), indicating that they were most judgemental. The mean score of the BCAs (X = 99.13) fell between these two extremes and was significantly different ($p < .01$) from the other two scores (Tables 5a and 5b).

TABLE 5a : Showing ANOVA of the scores on J-P Indices of MBTI

SOURCE	S.S.	df	MS	F
Between	24764.5200	2	12382.2600	21.5161[**]
Within	41422.4667	72	575.2120	
Total	66186.9867	74		

df 2,72 , ** $p < .01$, * $p < .05$

TABLE 5b :   Showing Multiple Comparisons of the Means of
the three groups on J-P Indices.

		SC	BC	VC
	MEANS	75.50	99.13	122.66
SC	75.50		23.63[**]	47.10[**]
BC	99.13			23.47[**]
VC	122.66			

** p < .01 ,   * p < .05

B. Edwards Personal Preference Schedule

1. N-Affiliation : - For this variable, it was
hypothesised (no.2a) that the BCAs would score higher than
both the SCAs and the VCAs. One-way analysis of variance,
however, revealed no significant difference among the three
groups (F (2,72) = 1.5670 p < .01), thus, disconfirming the
hypothesis (Table 6).

TABLE 6 : Showing ANOVA of Scores on the N-Affiliation
         Scale

SOURCE	S.S.	df	MS	F
Between	38.9067	2	19.4533	1.5670
Within	893.8400	72	12.4144	
Total	932.7467	74		

df 2,72 , ** p < .01 , * p < .05

Since, the analysis of variance did not reject null-hypothesis, further analysis by Neumann- Keul method was abondoned.

2. N-Achievement : - Scores on this variable were analysed by using one-way analysis of variance followed by multiple comparisons of means by Neumann- Keul method (Table 7a and 7b).

TABLE 7a : Showing ANOVA of the Scores on N-achievement Scale

SOURCE	S.S.	df	MS	F
Between	124.8300	2	64.4150	4.3129[*]
Within	1075.3567	72	14.9355	
Total	1200.1867	74		

df 2,72 ,   ** p $<$ .01 ,   * p $<$ .05

TABLE 7b : Showing Multiple Comparisons of the means of the three groups on N-achievement Scale

		BC	SC	VC
MEANS		14.83	17.45	17.48
BC	14.83		2.62[*]	2.65[*]
SC	17.45			0.03
VC	17.48			

** p $<$ .01,   * p $<$ .05

Analysis of variance revealed significant differences in the distribution of scores of the three groups (F (2,72) = 4.3129, p < .05). It was expected (hypothesis no.2b) that the SCAs would score higher on this variable than the BCAs and the VCAs. Multiple comparisons of means using Neumann-Keul method, however, revealed no significant difference between the SCAs (X = 17.45) and the VCAs (X = 17.48). The mean score of the BCAs (X = 14.83) was found to be significantly lower (p < .05) than the other two groups. The hypothesis was, thus, partially confirmed.

3. N-Intraception: - For this variable, it was hypothesised (no.2c) that the VCAs would score higher than the BCAs and the SCAs. Test for homogeneity of variance of the distribution of the three sets of scores through one-way analysis of variance revealed that the groups represented independent parent-populations (F (2,72) = 5.2969, p < .01). Multiple comparisons of means was done by using Neumann-Keul method. As expected, the VCAs (X = 17.48) were found to be more intraceptive than both the SCAs (X = 12.55, p < .01) and the BCAs (X = 13.97, p < .05). No significant difference was found between the mean scores of the BCAs and the SCAs (Table 8a and 8b).

TABLE 8a : Showing ANOVA of the scores on N-intraception Scale

SOURCE	S.S.	df	MS	F
Between	274.9900	2	137.4950	5.2969**
Within	1868.9567	72	25.9577	
Total	2143.9467	74		

df 2,72 , ** $p < .01$, ** $p < .05$

TABLE 8b : Showing Multiple Comparisons of the Means of the three groups on N-Intraception scale

		SC	BC	VC
MEANS		12.55	13.97	17.48
SC	12.55		1.42	4.93**
BC	13.97			3.51*
VC	17.48			

** $p < .01$, * $p < .05$

C. Body-Self Cathexis Scale

For the B-SCS, it was hypothesised (hypothesis no.3a) that the BCAs would manifest high identification of self with their body. This identification would be apparent in a high correlation between their mean ratings on the self and the body items on the dimension of satisfaction- dissatisfaction.

Using Pearson's product moment formula, correlation coefficients between the mean ratings on body and self items, for the three groups were calculated (BCAs:=r = + .7794 ; SCAs : r = + .5972 ; VCAs : r = + .5669). These values were tested for their significance by using t-test. Tests of null-hypothesis revealed that the r-values were significant (BCAs : t = 6.5826, df = 28, p < .001 ; SCAs : t = 3.1589, df = 18, p < .01 ; VCAs : t = 3.3003, df = 23, p < .01).

Individual comparisons of the correlation coefficients revealed higher coefficient for the BCAs than the SCAs (p < .15) and the VCAs (p < .10). Since the levels of significance of the differences were not very high, the hypothesis was not conclusively confirmed (Table 9a and 9b).

TABLE 9a : Showing the values of r on Body Self-Cathexis
Scale for the three groups

Groups	r	df	t	significance level
BC A	+ .7794	28	6.5826	.001
SC A	+ .5972	18	3.1589	.01
VC A	+ .5669	23	3.3003	.01

TABLE 9b : Showing the Difference Between r's of the three
groups on Body - Self Cathexis Scale

Difference Between	Critical Ratio	Significance Level*
BC A - SC A	1.1499	.15
SC A - VC A	.1363	NS
BC A - VC A	1.3928	.10

* One-tailed test

Based on Schilder's (1954) view that individuals' skills, appearance and manners etc. formed on integral part of their body-concept, three self-items in B-SCS (items "19. Manners", "26. Skills with hands", and "28. Taste in Clothes") were rescored as body-items. Correlations thus obtained (BCAs: $r = + .7634$; SCAs : $r = + .3976$; VCAs : $r = + .5776$) enabled one to reject the null hypothesis for the BCAs ($t = 6.2539$, df = 28, $p < .001$) and the VCAs ($t = 3.3934$, df = 23, $p < .01$). The correlation coefficient for the SCAs was found to be nonsignificant ($t = 1.8384$, df = 18, $p > .05$).

Individual comparisons of the correlation coefficients revealed significant difference between the r-values of the BCAs and the SCAs ($p < .05$). The correlation coefficient for the BCAs was also found to be greater than that of the VCAs ($p < .15$). Comparison of the r-values of the SCAs and the VCAs revealed no significant difference between the two (Table 10a and 10b).

TABLE 10a : Showing the Values of r on the Revised Body-
Self Cathexis Scale for the three Groups

Groups	r	df	t	Significance Level
BC A	+ .7634	28	6.2539	.001
SC A	+ .3976	18	1.8384	.10
VC A	+ .5776	23	3.3934	.01

TABLE 10b . Showing Comparison of r's of the three groups
on the revised Body-Self Cathexis Scale

Difference Between	Critical Ratio	Significance Level *
BCA - SCA	1.8832	.05
SCA - VCA	.7356	NS
BCA - VCA	1.2031	.15

* One-tailed test

D. Temporal Orientation Inventory

One-way analysis of variance was performed on the three sets of scores to test the homogeneity of variance. The null-hypothesis was rejected ($F (2,72) = 4.9388$, $p < .01$), indicating that the scores represented independent parent populations.

For this variable it was hypothesised (no.4a) that the BCAs would score the highest, representing past-orientation, and the SCAs would score the lowest, representing future-orientation. Multiple comparisons of the means by Neumann-Keul method confirmed this hypothesis. It was found that the BCAs ($X = 56.26$) scored significantly higher ($p < .01$) than the SCAs ($X = 41.50$). The differences of the mean score of the VCAs ($X = 49.80$) with the mean scores of the BCAs and the SCAs were not found to be significant (Tables 11a and 11b).

TABLE 11a: Showing ANOVA of the Scores on the Temporal Orientation Inventory

SOURCE	S.S.	df	MS	F
Between	2621.8800	2	1310.9400	4.9388[**]
Within	19110.8667	72	265.4287	
Total	21732.7467	74		

df 2,72,   ** p < .01 ,   * p < .05

TABLE 11b : Showing multiple comparisons of the means of the three groups on Temporal Orientation Inventory.

	MEANS	SC	VC	BC
		41.50	49.80	56.26
SC	41.50		8.30	14.67[**]
VC	49.80			6.46
BC	56.26			

** p < .01 ,   * p < .05

E. Test of Independence of Judgement

The scores of the three groups on this test were tested for homogeneity of variance by one way analysis of variance. Analysis revealed significant differences among the distribution of the three groups (F (2,72) = 14.1126, p < .01).

It was expected (hypothesis no. 5a) that on this test the VCAs would score higher than the other two groups. Neumann-Keul method for multiple comparisons of the means was used for testing the hypothesis. As expected, the VCAs (X = 14.04) scored significantly higher (p < .01) than both the BCAs (X = 9.90) and the SCAs (X = 10.60). No significant difference was found between the mean scores of the BCAs and the SCAs (Table 12a and 12b).

TABLE 12a : Showing ANOVA of the Scores on the Test of Independence of Judgement

SOURCE	SS	df	MS	F
Between	254.2067	2	121.1033	14.1126[**]
Within	648.4600	72	9.0064	
Total	902.6667	74		

df 2,72 ,   ** p < .01 ,   * p < .05

TABLE 12b : Showing multiple comparisons of the means of the three groups on the Test of Independence of Judgement

	MEANS	BC	SC	VC
		9.90	10.60	14.04
BC	9.90		.70	4.14**
SC	10.60			3.44**
VC	14.04			

** p < .01 , * p <.05

III. CLUSTER ANALYSIS OF THE DEPENDENT MEASURES

Cluster analysis of the profile data was conducted to obtain clusters of subjects on the basis of interprofile similarity, and make a comparison between them and the three groups obtained on the basis of subjects' TAT scores. For this purpose, the distance-function method of cluster analysis (Overall and Klett, 1972) was used.

Distance-function method, or cluster analysis of interprofile distances, is to test the similarity among profiles and to cluster the similar profiles. The distance-

function index of multivariate similarity is calculated by summing the squares of differences between corresponding scores in two multivariate profiles. Once the distance-function indices have been computed for all combinations of subject profiles, clustering of profiles is done by identifying those subsets of individuals who tend to have low inter-profile distance, i.e., who are relatively similar. These subjects are grouped together and form a cluster. For any individual to be included in a cluster, a ratio of its average distance to the cluster members relative to its distance to all other individuals is calculated. If this ratio, designated as the ratio of cluster to noncluster distance, exceeds a prespecified arbitrary critical value B, the individual is not included in the cluster.

In this study, since scale-ranges of the dependent measures were unequal, all scores were transformed into their percentile-ranks before performing the cluster analysis. An arbitrary critical value of B (= .15) was fixed for formation of clusters. From the analysis, three cluster (Ns = 23, 23 and 29, emerged (Table 13). Chi-square test was performed to test the null-hypothesis on the distribution of the three groups in the three clusters. The null-hypothesis was rejected (x^2 = 20.894, df = 4, p < .001), indicating that the three types of subjects were non-randomly distributed

TABLE 13: Showing the Distribution of frequencies of the three groups among the three clusters

	Cluster I	Cluster II	Cluster III	Total
BC As	14	8	8	30
SC As	5	1	14	20
VC As	4	14	7	25
Total	23	23	29	75

$$x^2 = 20.894 , \quad df = 4, p < .001$$

among the three clusters.

Further analysis showed that the three groups, to some extent, were systematically distributed among the three clusters. Maximum proportion of the BCAs (46.67%) were included in Cluster I, as opposed to only 25% of the SCAs and 16% of the VCAs (Table 14). Similarly, in Cluster II and III, the largest proportion of the VCAs (56%) and the SCAs (70%) were included, respectively.

TABLE 14 :   Showing the percentage distribution of the
three groups among the three clusters

	Cluster I	Cluster II	Cluster III	Total
BC As	46.67	26.67	26.67	100
SC As	25.00	5.00	70.00	100
VC As	16.00	56.00	28.00	100

IV. ANALYSIS OF OTHER DEPENDENT MEASURES

A. Analysis of Sociological Variables

While no specific hypotheses were formulated regarding
the background and the demographic variables of the three
groups, data on subjects' family background, income group,
marital status, working status of mother, mobility in early
life, and type of family were collected with the dependent
measures.   Analysis of these data revealed certain significant
and systematic variations among the three groups.   These
results are summarised in Table 15.

TABLE 15: Showing the Analysis of the Bio-Data sheet

	BC A	SC A	VC A	x^2	df	Significance level
A. Income Group						
1. Low	11	1	13	14.26	4	.01
2. Middle	14	10	9			
3. High	5	9	3			
B. Family Type						
1. Joint	18	4	13	7.52	2	.05
2. Nuclear	12	16	12			
C. Family Background						
1. Urban	14	11	7	10.79	4	.05
2. Rural	7	2	3			
3. First Genera-tion Urban	9	7	15			
D. Married						
1. Yes	7	0	1	8.60	2	.02
2. No	23	20	24			
E. Working Mother						
1. Yes	2	5	9	7.22	2	.05
2. No	28	15	16			
F. Mobility in Early life						
1. Yes	7	12	18	14.17	2	.01
2. No	23	8	7			

1. Income Group

Subjects were divided into low, middle and upper income groups on the basis of their total family income divided by the number of family members. Chi-square test of the frequency of the three groups in the income groups, rejected the null-hypothesis ($X^2 = 14.26$, df = 4, $p < .01$). Further analysis revealed that while most of the subjects (44%) belonged to the middle income group, comparatively more SCAs belonged to the upper income group (45%) as compared to 16.67% of the BCAs and 12% of the VCAs. Also while 36.67% of the BCAs and 52% of the VCAs fell in the low income group, only 5% of the SCAs were in the low income group.

2. Family Type

Subjects were asked to classify their parental family as either nuclear or joint. Chi-square analysis of the data revealed significant differences in the frequency distribution of the three groups on this variable ($X^2 = 7.52$, df = 2, $p < .05$). It was found that most of the SCAs (80%) belonged to nuclear families, while the BCAs and the VCAs were, more or less, equally distributed in the two categories.

3. Family Background

Subjects were classified according to their urban, rural, or first-generation urban backgrounds. Systematic variations were found in this classification by the three groups (x^2 = 10.79, df = 4, p $<$.05). While most of the subjects belonged to the urban and the first-generation urban groups, relatively more BCAs (23.33%) had a rural family background. Urban background predominated among the SCAs (55%) and more than half the VCAs (60%) belonged to the first-generation urban group.

4. Marital Status

On this variable, too, significant differences were found among the three groups (x^2 = 8.60, df = 2, p $<$ .02). While most of the subjects (89.33%) were found to be unmarried — which could be expected from their age group (24.5 + 2.70 years) and student status — relatively many more BCAs (23.33%) were found to be married as opposed to none among the SCAs and only 4% among the VCAs.

5. Working Status of Mother

This information was collected from the subjects with the purpose of exploring the nature of sex-role models to which they were exposed. Significant differences were noted

in the distribution of the subjects on this variable (X^2 = 7.22, df = 2, p $<$ .05). Most of the BCAs (93.33%) reported that their mothers had no job, profession or career. Compared to these, as many as 25% of the SCAs and 36% of the VCAs had working mothers.

6. Mobility in Early Life

The inclusion of this variable was based on the psycho-environmental hypothesis (Bloomberg, 1971) that mobility in early life is conducive for the growth of cognitive complexity. Information on extra-familial origins of differences in the cognitive processes of the three groups was sought. Significant differences were found among the three groups on this variable (X^2 = 14.17, df = 2, p $<$ .01). It was observed that most of the VCAs (72%) reported mobility in early life, while almost as many BCAs (76.67%) reported no mobility.

B. Analysis of Self-Esteem Scores

Differences in the self-esteem of the subjects belonging to the three groups, were tested to check if subject's self-esteem, and consequently adjustment, also varied for the three groups. Self-esteem score was obtained by averaging the sum of subject's ratings over all the items of B-SCS. Test of homogeneity of variance through one-way

analysis of variance revealed no significant differences among the three groups (F (2,72) = 1.4455, p > .10). Therefore, the three groups did not differ from each other with respect to their self-esteem (Table 16).

TABLE 16 . Showing ANOVA of the Scores on Self-Esteem Scale

SOURCE	S.S.	df	MS	F
Between	823.8267	2	411.9133	1.4455
Within	20516.7600	72	284.9550	
Total	21340.5867	74		

df   2,72   ,   ** p < .01   * p < .05

V. SUMMARY

Based on the findings of this study, a brief sketch of the three groups is presented below:

A. The Body Continuity Achievers

The BCAs appeared to be individuals whose sense of self was highly identified with their bodies. They scored low on the S-N index of the MBTI, indicating their reliance

on the information received through the senses in construing the reality. Their constructions were also influenced by their feeling functions, which they employed in integrating their perceptions. The low scores on n-achievement indicated these individuals as less ambitious and goal-oriented. Consistent with their low n-ach, these individuals were found to be temporally oriented to their past.

The analysis of the sociological variables indicated that the BCAs are more likely to belong to a low or middle class joint family with rural affiliations. Almost all of the BCAs reported that their mothers were housewives, indicating a traditional division of roles in the parental families. Relatively more BCAs were married, and reported no mobility in their early years.

B. The Social Continuity Achievers

The SCAs were found to be highly extraverted people. Their primary approach to external world was found to be judgemental, which was based on realism and logical thinking. These individuals emphasised achievement over relationship with or understanding others. They were found low on independent judgement, indicating that their judgements, though rational and realistic, were bound within conventions and social norms. In their outlook they were found to be

more future-oriented than others.

The analysis of the sociological variables revealed that these individuals were more likely to belong to upper or middle class, nuclear families with urban background. More than half of them reported mobility in early life, and one fourth of them reported their mothers as working women.

C. The Value Continuity Achievers

In contrast to their SC counterparts, the VCAs were found to be highly introverted and feeling bound. In their dealing with the external world, they were found to be highly perceptive and intuitive in their modes of understanding. While like the SCAs, they emphasised achievement, they were also moderately affiliative people, whose relationships were based on a cognitive understanding of others. They were also found to be capable of forming independent judgements.

The VCAs, like the BCAs, belonged to lower middle class families. However, their backgrounds seemed to be characterised by change and lack of traditional anchorage. They reported having urban affiliations which had been formed only within last one or two generations. They also reported much mobility during their early years of life. The comparatively high incidence of working mothers among the VCAs indicated the lack of traditional sex-role structure in the parental family.

CHAPTER IV

DISCUSSION

The main aim of this chapter is to discuss the findings in terms of the relationship between the individual's style of experiencing and his psychological characteristics. The meaningfulness of these findings is discussed in terms of the classification of styles of experiencing, presented in the first chapter. The differences in the sociological variables associated with each experiential continuity are interpreted for their possible implications for the antecedental factors leading to the development of each continuity.

I. INTERPRETATION OF THE MAJOR FINDINGS

A. An Overview of the Findings

The results of this study highlighted two main findings. The first of these related to the basic thesis of the study that individual styles of experiencing are related to specific patternings of psychological characteristics and functions (vide Proposition 3, Chapter I). Individuals' styles of experiencing were judged on criteria which broadly tapped two aspects of experiencing: (1) the phenomenological nature of the construed reality (e.g., criteria "a. Setting of the Story", "b. Goals of the Hero" etc., which dealt with the contents and form of individual's construction), and (2) the

processes involved in dealing with the stimulus field (e.g., criteria "f. Interpretation of the Threatening Stimuli", "g.Resolution of the Problem", etc., which included mechanisms of defense and coping). Results of the cluster analysis revealed that individuals who were classified according to these criteria had similar personality profiles on the dependent measures.

This finding was in conformity with the views of other researchers (Werner, 1961; Gutmann, 1970) who had proposed that individuals' psychological characteristics are related to, and vary with, the nature of their phenomenological reality. In addition, it also indicated the mechanisms through which an individual deals with his experiences have an important bearing on his psychological characteristics.

The other significant finding of the study was related to the systematic variations found among the sociological variables associated with the three experiential continuities. While no specific hypotheses were formulated for these variables, systematic variations for the three styles of experiencing were expected to emerge from the data (vide Proposition 4, Chapter I). These variables were included with the dependent measures to explore the antecedental factors related to the development of the experiential continuities.

The significant differences noted for these variables among the three continuities supported the view that each psycho-social environment by emphasising some phenomena more than the others, prepares the growing individual to register and respond to some specific perceptual cues and construe his experiences accordingly (Bernstein, 1958; Tart, 1969; Gutmann, 1970; Alexander, 1973). Although caution must be exercised in interpreting them, these variations also had implications for the rearing and socialization of the subjects (Kohn, 1959, 1963; Bayley and Schaefer, 1960; Mead, 1960; Hsu, 1961; Zeigler and Child, 1969; Khattri, 1970, etc.).

A noteworthy finding of the study was that the three groups scored comparably equal on a measure of self-esteem, indicating that these consisted of equally well-adjusted and healthy individuals (Brownfain, 1952; Wylie, 1961). This finding was specially important in context of certain results of the study (e.g., heightened body-awareness and past-orientation among the BCAs) which seemed to indicate certain groups as less well-adjusted than the others. Comparability on self-esteem indicated that these individuals perceived their mode of functioning as adaptive within the reality they had construed and lived in.

B. Interpretation of the Findings about the BCAs

The criteria of classification identified the BCAs as those individuals whose experiential constructions portrayed the vividness of their imagery and their concern for comfort and survival. To incorporate the BCAs' tendency to avoid complex and ambiguous situations, the criteria also included the mechanisms of denial, escape etc. as the identifying factors. Furthermore, since the vividness of their own imagery and fantasy may overwhelm these individual's coping functions, inhibition of responses (e.g., rejecting the TAT card, or curtailing the activity-content in fantasy) was also considered to characterise the BCAs.

Individuals thus identified as the BCAs manifested higher degree of identification of their self with the body, than the other two groups on the B-SCS. This finding emphasised the vital role played by the body-awareness in the BCAs' experience of self. Since heightened body-awareness was also the defining characteristic of the BCAs, this finding also supported the legitimacy of the identifying criteria for the BCAs.

On the T-F and S-N indices of the MBTI, the BCAs scored high in the direction of Feeling and Sensation, respectively, indicating their reliance on affective

evaluations and sensuous perceptions for assessing the conscious reality. These results were in conformity with the views of other researchers (e.g. Waterbor, 1972; Fisher, 1976) that the heightened awareness of body emerges from individual's reliance on his feelings and the inputs received from various senses. Furthermore, since both the feelings and the inputs from all senses preclude articulate verbal and conceptual categorizations (Schachtel, 1959; Waterbor, 1972) this finding pointed towards the possibility of fusion of the BCAs' feelings with their perceptions, leading to diffusion of ego-boundaries and a personalised construction of the external reality (Werner, 1961; Gutmann, 1970).

This line of reasoning received support from the inferences drawn from the sociological data on the BCAs. They predominantly belonged to middle or lower class joint families, and almost half of them had rural affiliations within the present or the past two generations. Various researchers (e.g. Hsu, 1961; Khattri, 1970) have reported that within such family-settings the childrearing and socialization practices encourage diffusion of ego boundaries and a tendency to readily form symbiotic ties with objects and people. The description of these settings (Hsu, 1961) corresponded to Gutmann's (1970) "autocentric milieu" which he described as an environment consisting of those elements

which the individual experiences as pertinent to himself.

However, because of the global nature of the sociologic variables, these inferences can only be interpreted as the possible indicators of the antecedents of the body continuity. The specific nature of childrearing and socialization practices in the development of the BCAs needs further explorations.

The results of this study did not support the hypothesi that the BCAs would score higher, than the other two groups, on n-affiliation. This hypothesis was based on various studies which related the predisposition to affiliate and to form symbiotic ties, to the characteristics of the BCAs, e.g., body-awareness (Fisher, 1976), diffusion of ego-boundaries (Gutmann, 1970; Goethal, 1973; Moelis, Wright and Fisher, 1977) and feeling-boundedness (Myers, 1962; Carlyn, 1977). One possible reason for this failure is that whereas the n-affiliation measure, used in the study, pertained to an active, reaching-out kind of orientation in relating to others, the more likely mode of relating for the BCAs was that of the passive-dependent and symbiotic kind. This reasoning, though supported by previous discussion of the sociological variables, requires further investigation for empirical verification.

The BCAs scored high on the TOI, indicating a past-temporal orientation. This finding was consistent with their low score on n-achievement, which had been reported to correlate with future temporal orientation (Knapp and Garbutt, 1958; Gjesme, 1979). In addition, this finding was also supported by the characteristics of BCAs' family and social background, in that the BCAs' lower class joint family background corresponded well with Mead's (1960) description of those milieus — characterised by economic backwardness, low social mobility and primary group orientation — which encourage dependence on the past among the individuals.

C. Interpretations of the Findings about the SCAs

Those individuals whose experiential constructions were realistic and rooted in the social context were identified as the SCAs. In addition, various coping functions (e.g., rationality, substitution etc.) characterising the SCAs' strong ego, were also included in the criteria.

As expected, the SCAs' scores on the E-I index of the MBTI identified them as the extraverted types, indicating their primary orientation toward the external world of people and things. They appeared to be people who prefer group situations where they can interact with others (Stricker and Ross, 1964; Ross, 1966) and engage in activities with them

(Myers, 1962; Carlyn, 1977).

On the S-N and T-F indices of the MBTI, the SCAs scored in the direction of Sensation and Thinking, indicating their preference for factual information and objective rationality. This finding also indicated the SCAs' high capacity for endurance and positive value toward work (Myers, 1962; Stricker and Ross 1964; Carlyn, 1972). Thus, along with their interest in the people, the SCAs appeared to be practical and rational individuals, whose basic orientation towards the world is purposive and of problem-solving kind.

This observation was further confirmed by the identification of the SCAs as the judgemental types on the J-P index of the MBTI. The judgemental type individuals have been described as responsible and industrious people (Carlyn, 1977), who, like the sensation and thinking types, have a strong need for order and like to have things decided and settled (Ross, 1966).

These findings were also supported by the characteristics of the SCAs' family and social background. The SCAs' were found to belong predominantly to the upper or middle class nuclear families with strong roots in the urban culture. This kind of setting, emphasises complexity of role requirements, which is handled by the individual through his reliance

on objectivity and practicality (Anderson, 1973). To continue to function effectively, the individual develops complex cognitive skills and greater control of emotions. Anderson's contentions received support from various studies on city-bred upper or middle class individuals, who manifested higher cognitive and intellectual abilities (Siller, 1955; Weinstock, 1967) and greater impulse control (Haan, 1964) than the lower class subjects. On the other hand, rationality was found to be discouraged in traditional, rural settings (Bose, 1962).

The high n-achievement found in the SCAs in the study was consistent, with their identification as the thinking-judgemental type on the MBTI (Myers, 1962). This finding also indicated that the SCAs possess a strong ego (Mischel, 1961) which regulates their impulses by controlling and modulating them (Haan, 1964). Furthermore, it appeared that the SCAs' strong ego predisposes them towards socially responsible behaviour (Mischel, 1961), through the utilization of higher intellectual capacities (Spivack, Levine and Sprigle, 1959) and the coping function of rationality (King and Schiller, 1960; Hunter and Goodstein, 1967).

Inferences drawn from the sociological variable associated with the SCAs, were in conformity with these observations. Studies have shown that parents in upper or middl

class urban nuclear families place greater stress on training
the child for independence and self-reliance (Rosen and
D'Andrade, 1959; Hsu, 1961). They are more likely to stress
autonomy and achievement in situations involving standards
of excellence. Furthermore, apart from parental practices of
reinforcing the achieving behaviour, middle and upper class
children experience success in their attempts at achievement
more often than lower-class children (Veroff, Feld and Gurin,
1962). Finally, equal distribution of power between the
two parents (e.g., if the mother is a working woman) also
helps in inculcating achievement values in the child
(Strodtbeck, 1958). In context of these findings the
familial and social background of the SCAs appears conducive
in making the individual high n-achiever.

The SCAs' scores on TOI indicated their future
temporal orientation. This finding was consistent with their
high n-achievement scores (Knapp and Garbutt, 1965; Gjesme,
1979). Future temporal orientation is related to individual's
ability to construe time as linear and dynamic dimension
(Knapp and Garbutt, 1965) and to structure his future actions
efficiently (Kastenbaum, 1961). It was also found to be
related to individual's ability to delay gratification
(Klineberg, 1968), which again is a characteristic of a
strong ego, associated with the SCAs.

D. Interpretation of Findings about the VCAs

The criteria of classifying the VCAs were based on their holistic comprehension of their experiences and their capacity to meaningfully articulate them. To incorporate the compatability of the VCAs' conscious functioning with their impulse life, the interpretation of the normatively threatening stimuli of the two TAT cards, as friendly or ambivalent, was also considered to characterise the VCAs.

The VCAs' profile on the four indices of the MBTI described them as introverted perceptive types with a preference for intuitive perception and affective judgement in assessing the reality. Their high score on introversion indicated their capacity for abstract reasoning (Myers, 1962; Stricker and Ross, 1966; Webb, 1964). This was also indicated by their high scores toward intuition and perception (Carlyn, 1977). In light of these findings, the VCAs appeared to be the individuals who in their day-to-day functioning would attach greater significance to the underlying meaning of the facts than to the facts themselves. It also appeared that, being abstract thinkers, the VCAs would have a complex, differentiated system of concepts and constructs for managing their experiences (Harvey, Hunt and Schroeder, 1961) and a capacity to generate superordinate concepts to encompass superficially conflicting experiences (Ware and Harvey, 1967).

These inferences about the VCAs become more under-
standable in the light of their social background. The
significant points which characterised their background were
the high incidences of rural-to-urban migration within past
one or two generations, geographical mobility in their early
life and the working status of their mothers. It has been
observed that rural-to-urban migration has implications for
individual's cognitive functioning (Feldman and Hurn, 1966), in
that it demands cognitive adjustment to a different set of
environmental conditions. These demands may be felt even
by the children of the migrant (Feldman and Hurn, 1966) and
they necessitate the assimilation and creation of new and
more differentiated cognitive structures to understand and
evaluate one's experiences (Perry, 1968; Lapaz, 1976). In
the case of the VCAs, the geographical mobility in their early
life further augmented their exposure to a diversity of values
and life-styles. Researches have shown that geographical
mobility has important implications for the development of
cognitive complexity and adaptability (Chesteen, Bergeron
and Addison, 1970; Bloomberg, 1971). Furthermore, the
VCAs' employed mothers were more likely to provide the
psychological security and the freedom of symbolic expression
(Singh and Sharma, 1975; Saksena, Agrawal and Singh, 1977)
which is necessary for the development of higher cognitive

functions (Rogers, 1973).

High intuition and perception among the VCAs indicated their receptivity and openness toward the cues received from the unconscious. This lack of repressive orientation towards the unconscious was also emphasised by their high scores on introversion (Weinberg, 1963). This finding also pointed to the similarity of the VCAs' functioning with that of the creative people, who had been found to be intuitive perceptive type with considerable cognitive complexity and flexibility (McKinnon, 1962).

Another finding of the study, that the VCAs scored high on the TIJ also indicated their similarity with the creative types (Barron, 1973). Studies in creativity (e.g., McKinnon, 1962; Rogers, 1973; Tasman, 1976) have hinted at the capacity of the creative individuals to generate new experiences for themselves through modulating the cognitive inputs and the mental associations. In effect, these finding corresponded to the description of the VCAs proposed earlier (Chapter I).

The VCAs' high scores on the T-F index of the MBTI indicated their reliance on feelings as opposed to thinking-functions in their evaluative behaviour. Since studies had found the feeling types as interested in human values and

interpersonal relationships (Carlyn, 1977) this finding counteracted the introvertive characteristics of aloofness and isolation among the VCAs. It could, however, be expected that the VCAs' interest in people would be effected by their perceptive assessing and introvertive "abstracting" (Sapiro and Alexander, 1969) orientation. This was confirmed by their high scores on n-intraception, indicating their tendency to understand and analyse others in terms of their motives and feelings. In addition, the VCAs' scores on n-affiliation indicated that they were comparable with the other two groups in their capacity to relate to others.

The VCAs' scores on n-achievement showed that they are equally achieving as the SCAs. While this finding was consistent with the VCAs' introversion (Myers, 1962), it did not conform with under-achieving characteristic of the perceptive types (Myers, 1962; Webb, 1964). One possible explanation of this finding can be sought in Veroff's (1969) classification of social achievement and autonomous achievement. Since need for autonomy was found to be related to the VCAs' characteristics of intuition and perception (Myers, 1962), it seems more likely that the VCAs' achievement would be of the autonomous type. This issue, however, needs further empirical investigation and exploration.

II. RETROSPECT AND PROSPECT

This study highlighted the issue of individual differences in experiencing and how different styles of experiencing are related to certain psychological characteristics of the experiencing person. While the findings confirmed all except one hypotheses formulated for the three continuities, the study, nonetheless, bore certain limitation

One of these limitations was the gender-biased nature of the present sample. A mixed sample was deliberately not chosen, because, in view of certain studies showing close identification with body among the females (e.g. Deutsch, 194 Fisher, 1964; Erikson, 1968, etc.)., inclusion of females in the sample could have produced confounding effect in the body continuity group. However, this caution also limits the generalizability of the findings. For a comprehensive view of the phenomenon of experiencing, exploration in female experiencing styles and their psychological correlates is needed.

In addition to it, while this study succeeded in proving the existence of the three styles of experiencing, much is left to be discovered about the mechanisms underlying these styles of experiencing. For example, the cognitive styles and the defense and coping mechanisms associated with

the three experiential continuities can be relevant issues
to explore in future research. Insight into these issues
will also place this classification system of experiencing
on sounder theoretical basis.

Also, the developmental patterns related to the three
continuities need to be traced out. In this study, certain
sociological patterns did emerge as characterising the three
groups. However, the global nature of the explored variables
only permitted deductions of tentative inferences. These
inferences may be taken as the starting point of the future
study in this direction.

Briefly, this study was an attempt at a systematic
formulation and verification of individual differences in
experiencing and their relationship with the psychological
functioning of the individuals. It is assumed that exploration
of human nature at the level of his experiences would lead
to a more accurate and empathetic understanding.

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APPENDIX A

TAT SCORING CATEGORIES

Each story was rated on a five-point scale for its
manifestation of the characteristics listed in the
following categories. Rating 1 reflected low manifestation
of the characteristic and 5 reflected high manifestation
of the characteristic.

1. SETTING OF THE STORY

Refers to the broad perspective within which the
story materialises. An overall judgement of the theme
and perspective is necessary   for coding this variable.

(a)   **Imaginary (BC)** *

No specificity regarding time and place. Setting
is irrational and unrelated to the everyday and
the cultural reality. Use of anthropomorphism and
themes involving dolls, fairies, dragons,
supernatural, etc., frequent.

Examples: Dragon attacking an insect, a story
about animals in the jungle, etc.
(Card 11); story of a cabin in storm
(time/place unspecified), story of a
doll-house, etc. (Card 19).

(b)   **Realistic (SC)**

Plot down to earth and probable. Use of imagination
only to increase realism. Setting either contemporary

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* These abbreviations denote the three experiential
continuities (BC = Body Continuity; SC = Social Continuity;
VC = Value Continuity).

or the time and place are specified. Naming places and people are quite frequent.

Examples: Hunting an animal by an hunting party, rocks being exploded to make a highway, trekking by a group of people, etc. (Card 11); a submarine exploring the sea-bed, a cabin in Alaska, engulfed by the snow storm, a search station in the Arctic Region, etc. (Card 19).

(c) Symbolic (VC)

Generally allegorical, mythic, psychic, or legendary setting. The plot is arational and symbolic of some underlying explicit or implicit theme (e.g., one grows through crisis, Man's triumph over the elements of nature, etc.). Use of cultural or personal symbols (e.g., Garden of Eden, Xanadu, a figure depicting the Humanity, etc.).

2. FOCUS OF DESCRIPTION

(a) Details of Objects and Surroundings (BC)

Focus mainly on the various animate and inanimate details of the picture.

Examples: The jungle, the stream, the insect in the foreground, etc. (Card 11); the caves, the port-holes, the cabin, etc. (Card 19).

(b) Details of Action and Events (SC)

Focus on what is happening in the story. Details are included only when relevant to the plot

Examples: "When the search-party reached the ridge they found the debris of the truck", etc.

(Card 11); "when he reached the cabin,
it was under piles of snow", etc. (Card 19).

(c)   Details of Symbolic Contents (VC)

This may entail description of objects and / or
events. However, some special ideosyncratic meaning
is attributed to these.

Examples: The rocky path symbolising one's course
of life, etc. (Card 11); the cabin
described as one's wishes and aspirations,
etc. (Card 19).

3. INTRODUCTION OF NEW ELEMENTS

(a)   To Enrich the Imaginary Contents (BC)

New elements introduced to make the description
more vivid and rich in fantasy content.

Examples: Color of animals, sound of breeze blowing
through the trees, etc. (Card 11); sound
of thunder, colorful description of the
sea-bed, etc. (Card 19).

(b)   To Increase the Realism of the Plot (SC)

New elements introduced to increase the tangibility
and credibility of the plot. Inclusion of actual
people, places and events, or of things pertaining
to contemporary everyday life, is frequent.

Examples: A forest on way to Simla, the engineer
supervising the construction of the highway,
etc. (Card 11); a plane which landed among
the Himalayas, etc. (Card 19).

(c)   <u>As Symbolically Relevant to the Theme</u> (VC)

Introduction of symbolic, <u>a</u>rational, mysterious
and often abstract (e.g., Fate, Karmas, etc.)
elements, which have a special ideosyncretic meaning
attached to them.

Examples: The Promised Land which lay beyond,
          guarded by the Serpant, etc. (Card 11);
          the Good and Evil which lay within the
          two caves, etc. (Card 19).

(d)   <u>No New Element Introduced</u> (BC)

The story is made out of only those elements which
can be traced in the picture.

4. <u>ACTION-CONTENT OF THE STORY</u>

Refers to how much action does actually take place
in the story.

(a)   <u>Passive Story</u> (BC)

is static or at the most describes one inconsequential
event. Small time-span is covered in the story. Not
much happens.

(b)   <u>Active Story</u> (SC)

describes action and is stretched over a period of
time. Articulate details of actions and events are
given.

5. <u>GOALS OF HERO</u>

Refers to the motives that are attributed to the
hero for his action (or non-action).

(a)   <u>Personal Survival or Comfort</u> (BC)

Hero is engaged in a battle for survival or is trying to maintain or enhance his comforts.

Examples: Escaping from the snake, etc. (Card 11); searching for a shelter in storm, etc. (Card 19).

(b)   <u>Socially Tangible Goals</u> (SC)

Hero pursues goals which effect or involve others, also, beside himself. In such stories, the threat generally becomes impersonal, since it becomes an obstacle to some other end.

Examples: Hunting a beast which was a public danger, etc. (Card 11); living in snow-covered region for scientific pursuits, etc. (Card 19).

(c)   <u>Vague, Personal or Intrinsic Goals</u> (VC)

The aims of Hero are abstract and intangible. Motiveless wandering or cases where no goals are defined or mentioned are also coded under this category.

Examples: Searching for the Promised Land, etc. (Card 11); living in mountains for religious pursuits, etc. (Card 19).

(d)   <u>Hero Absent</u> (BC)

There is no Hero in the script.

6. <u>INTERPRETATION OF THE THREATENING STIMULI</u>

Refers to how the threatening stimulus (i.e. the dragon (Card 11), or the atmosphere (Card 19)) is construed by the subject.

(a)   Threat is Not Perceived (BC)

The threatening stimulus is not included in the
story. This is different than when the threat is
perceived but interpreted differently.

(b)   Threat Perceived as Personal (BC)

The threat directly effects the Hero and is a
personal danger to him.

Examples: The snake attacks the Hero, etc. (Card 11);
          the storm threatens to collapse the cabin,
          etc. (Card 19).

(c)   Threat as an Impersonal Obstacle (SC)

The threat is not perceived as a danger to survival,
but as an obstacle, a public danger, or just a
hinderance. Often the feeling of threat is
reinterpreted in more tangible terms.

Examples: The narrow ledge which the Hero has to
          cross, etc. (Card 11); the storm delays
          the Hero, etc. (Card 19).

(d)   Ambivalence toward the Threat (VC)

The threat is personal but is perceived as necessary
and accepted as such.

Examples: The snake who judges one's actions and
          then awards or punishes accordingly, etc.
          (Card 11); the benevolent sea which
          inspires "awe and wonder", etc. (Card 19).

(e)   Threat as Friendly and Benevolent (VC)

The threat is described as harmless and friendly
Example: The lazy dragon which used to help the
          lost travellers, etc. (Card 11); the

cabin is surrounded by natures' wild
beauty, etc. (Card 19).

7. RESOLUTION OF THE PROBLEM

Refers to the end of the story. How the individual
sums up or completes his story, and how the Hero tackles
with the threatening stimulies, may be looked upon as the
resolution of a problem.

(a)   Denial (BC)

S may reach the resolution either by not considering
the threat at all, or by failing to consider it
after first recognising it. Rejection of the card
is also scored in this category.

(b)   Escape (BC)

Hero circumvents the threat or manages to escape or
avoid it.

Examples: The hero runs aways to save himself from
the dragon, etc. (Card 11); the hero
manages to escape the flood, etc. (Card 19)

(c)   Fusion (BC)

Hero loses to the threatening forces, is killed or
devoured.

Examples: The hero is killed and eaten up by the
dragon, etc. (Card 11); the cabin collapses
under the force of the storm, etc.(Card 19)

(d)   Magical Resolutions (BC)

These are outstanding due to their suddenness and
irrationality. The threat suddenly disappears, or
is destroyed by mysterious forces, or the hero
manages to escape through unforeseen circumstances.

Examples: A lightening strikes and kills the
dragon just when it is going to devour
the hero, etc. (Card 11); the cabin is
suddenly lifted away by the angels and is
saved, etc. (Card 19).

(e)   Control or Overcoming the Threat (ьC)

The hero struggles with the threatening stimulus
and manages to overcome it.

Examples: The dragon is caught or tamed, etc.
(Card 11); the hero faces the storm and
manages to reach the shelter, etc.(Card 19)

(f)   Destruction of the Threat (ьC)

In this cases the source of threat is destroyed
through the efforts of the hero.

Examples: The dragon is slain, etc. (Card 11); the
hero kills the witches and ghosts, etc.
(Card 19).

(g)   Unresolved Solutions (VC)

These are rather uncertain but dramatic endings.
The tension between the hero and his goals is left
suspended. The goal remains unachieved, signifying
continuity of activities beyond the story.

(h)   Not Applicable (VC)

If initially no problem is defined, e.g., the threat
is friendly, then there is no need for a "resolution
(However, in such cases, one may look for any other
problem defined by the subject).

APPENDIX B

MYERS - BRIGSS TYPE INDICATOR (F)

READ THESE DIRECTIONS FIRST:

This is a test to show which sides of your personality you have developed the most. The answer you choose to any question is neither "right" nor "wrong". It simply helps to point out what type of person you are, and therefore where your special strengths lie and what kinds of work you may like to do.

For each question, choose the answer which comes closest to how you usually feel or act. Mark your choice on the separate answer sheet, as shown in the samples below:

Sample Question	Sample Answer Sheet

167. Are your interests (A) few and lasting (B) varied	Form F Answer Sheet A B 167 —— ▓▓▓▓

If your interests are varied, you would mark answer "B" as it is marked above. If they are few and lasting, you would mark "A". Be sure that each mark is black and completely fills the answer space. If you change an answer, be sure that all previous marks are completely erased. Incomplete erasures may be read as intended answers.

If you find a question where you cannot choose, do not mark both answers. Just skip the question and go on.

Fill in all facts (Name, etc.) called for at the top of the answer sheet. Then open your test booklet, start with Question 1, and work straight to the end of the test without stopping, recording your answers on the separate answer sheet (marked Form F).

PART I

1. Does following a schedule

   (A) appeal to you (2J)*

   (B) cramp you (2P)

2. Do you usually get on better with

   (A) imaginative people(N)

   (B) realistic people (S)

3. If strangers are staring at you in a crowd, do you

   (A) often become aware of it

   (B) seldom notice it

4. Are you more careful about

   (A) people's feelings

   (B) their rights (T)

5. Are you

   (A) inclined to enjoy deciding things

   (B) just as glad to have circumstances decide a matter for you

6. As a guest, do you more enjoy

   (A) joining in the talk of the group (E)

   (B) talking separately with people you know well (2J)

7. When you have more knowledge or skill in something than the people around you, is it more satisfying.

   (A) to guard your super knowledge

   (B) to share it with th who want to learn.

8. When you have done all you can to remedy a troublesome situation, are you

   (A) able to stop worryi about it

   (B) still more or less haunted by it

9. If you were asked on a Saturday morning what yo were going to do that da would you

   (A) be able to tell pretty well

   (B) list twice as many things to do as any day can hold (P)

   (C) have to wait and se

10. Do you think on the who that

    (A) children have the b of it

    (B) life is more intere ing for grown-ups

---

* Direction and Weightage of Scoring.

11. In doing something which many other people do, does it appeal more to you

   (A) to do it in the accepted way (S)

   (B) to invent a way of your own (N)

12. When you were small, did you

   (A) feel sure of your parents' love and devotion to you

   (B) feel that they admired and approved of some other child more than they did of you

13. Do you

   (A) rather prefer to do things at the last minute (P)

   (B) find it hard on the nerves   (J)

14. If a breakdown or mix-up halted a job on which you and a lot of others were working, would your impulse be

   (A) to enjoy the breathing spell

   (B) to look for some part of the work where you could still make progress

   (C) to join the "trouble-shooters" who were wrestling with the difficulty

15. Do you

   (A) show your feelings freely as you go along   (E)

   (B) keep them to yourself

16. When you have decided upon a course of action, do you

   (A) reconsider it if unforeseen disadvantages are pointed out to you

   (B) usually put it through to a finish, however it may inconvenience yourself and others

17. In reading for pleasure, do you

   (A) enjoy odd or original ways of saying things

   (B) wish writers would say exactly what they mean   (S)

18. In any of the ordinary emergencies of life (not matters of life or death), do you prefer

   (A) to take orders and be helpful

   (B) to give orders and be responsible

19. At parties, do you

    (A) sometimes get bored (I)

    (B) always have fun(2E)

20. Is it harder for you to adapt to

    (A) routine (P)

    (B) constant change (J)

21. Would you be more willing to take on a heavy load of extra work for the sake of

    (A) additional comforts and luxuries

    (B) the chance of becoming famous through your work

22. Are the things you plan or undertake

    (A) almost always things you can finish

    (B) frequently things that prove too difficult to carry through

23. Are you more attracted

    (A) to a person with a quick and brilliant mind

    (B) to a practical person with a lot of horse sense

24. Do you find people in general

    (A) slow to appreciate and accept ideas not their own

    (B) reasonably open-minded

25. When you have to meet strangers, do you find it

    (A) pleasant, or at least easy (E)

    (B) something that takes a good deal of effort (I)

26. Are you inclined

    (A) to value sentiment above logic (2F)

    (B) to value logic above sentiment (T)

27. Do you like

    (A) to arrange your dates and parties some distance ahead (2J)

    (B) to be free to do whatever looks like fun at the time (P)

28. In making plans which concern other people, do you prefer

    (A) to take them into your confidence

    (B) to keep them in the dark till the last possible moment

29. Which of these two is the higher compliment

    (A) he is a person of real feeling (F)

    (B) he is consistently reasonable   (2T)

30. When you have to make up your mind about something, do you like to

    (A) do it right away

    (B) postpone the decision as long as you reasonably can

31. When you run into an unexpected difficulty in something you are doing, do you feel it to be

    (A) a piece of bad luck

    (B) a nuisance

    (C) all in the day's work

32. Do you almost always

    (A) enjoy the present moment and make the most of it

    (B) feel that something just ahead is more important

33. Are you

    (A) easy to get to know (E)

    (B) hard to get to know   (2I)

34. With most of the people you know, do you

    (A) feel that they mean what they say

    (B) feel you must watch for a hidden meaning

35. When you start a big project that is due in a week, do you

    (A) take time to list the separate things to be done and the order of doing them (2J)

    (B) plunge in   (P)

36. In solving a personal problem, do you

    (A) feel more confident about it if you have asked other people's advice

    (B) feel that nobody else is in as good a position to judge as you are

37. Do you admire more the person who is

    (A) conventional enough never to make himself conspicuous (S)

    (B) too original and individual to care whether he is conspicuous or not (2N)

38. Which mistake would be
more natural for you

    (A)   to drift from one
thing to another
all your life

    (B)   to stay in a rut
that didn't suit you

39. When you run across people
who are mistaken in their
beliefs, do you feel that

    (A)   it is your duty to
set them right

    (B)   it is their privi-
lege to be wrong

40. When an attractive chance
for leadership comes to
you, do you

    (A)   accept it if it is
something you can
really swing

    (B)   sometimes let it
slip because you are
too modest about your
own abilities

    (C)   or doesn't leadership
ever attract you

41. In your crowd, are you

    (A)   one of the last to
hear what is going
on   (I)

    (B)   full of news about
everybody (2E)

42. Are you at your best

    (A)   when dealing with
the unexpected (P)

    (B)   when following a
carefully worked-out
plan (J)

43. Does the importance of
doing well on a test
make it generally

    (A)   easier for you to
concentrate and do
your best

    (B)   harder for you to
concentrate and do
yourself justice

44. In your free hours, do
you

    (A)   very much enjoy stop-
ping somewhere for
refreshments

    (B)   usually want to use
the time and money
another way

45. At the time in your life
when things piled up on
you the worst, did you
find

    (A)   that you had got
into an impossible
situation

    (B)   that by doing only
the necessary things
you could work your
way out

46. Do most of the people you know

    (A) take their fair share of praise and blame

    (B) grab all the credit they can but shift any blame on to someone else

47. When you are in an embarrassing spot, do you usually

    (A) change the subject

    (B) turn it into a joke (E)

    (C) days later, think of what you should have said (2I)

48. Are such emotional "ups and downs" as you may feel

    (A) very marked

    (B) rather moderate

49. Do you think that having a daily routine is

    (A) a comfortable way of getting things done

    (B) painful even when necessary (2P)

50. Are you naturally

    (A) a "good mixer" (2E)

    (B) rather quiet and reserved in company (2I)

51. In your early childhood (at six or eight), did you

    (A) feel your parents were very wise people who should be obeyed

    (B) find their authority irksome and escape it when possible

52. When you have a suggestion that ought to be made at a meeting, do you

    (A) stand up and make it as a matter of course

    (B) hesitate to do so

53. Do you get more annoyed at

    (A) fancy theories (S)

    (B) people who don't like theories (N)

54. When helping in a group undertaking, are you more often struck by

    (A) the inspiring quality of shoulder to shoulder cooperation

    (B) the annoying inefficiency of loosely organized group work

    (C) or don't you get involved in group undertakings

55. When you go somewhere for the day, would you rather

    (A) plan what you will do and when (2J)

    (B) just go (2P)

56. Are the things you worry about

    (A) often really not worth it

    (B) always more or less serious

57. In making an important decision on a given set of facts, do you

    (A) find you can trust your feeling judgments

    (B) need to set feeling aside and rely on analysis and cold logic

58. In the matter of friends, do you tend to seek

    (A) deep friendship with a very few people (I)

    (B) broad friendship with many different people (2E)

59. Do you think your friends

    (A) feel you are open to suggestions

    (B) know better than to try to talk you out of anything you've decided to do

60. Does the idea of making a list of what you should get done over a week-end

    (A) appeal to you (J)

    (B) leave you cold (P)

    (C) positively depress you (P)

61. In traveling, would you rather go

    (A) with a companion who had made the trip before and "knew the ropes"

    (B) alone or with someone greener at it than yourself

62. Which of these two reasons for doing a thing sounds more attractive to you

    (A) this is an opportunity that may lead to bigger things

    (B) this is an experience that you are sure to enjoy

63. In your personal beliefs, do you

    (A) cherish faith in things which cannot be proved

    (B) believe only those things which can be proved

64. Would you rather

   (A) support the established methods of doing good (2S)

   (B) analyze what is still wrong and attack unsolved problems

65. Has it been your experience that you

   (A) frequently fall in love with a notion or project which turns out to be a disappointment- so that you "go up like a rocket and come down like the stick"

   (B) use enough judgment on your enthusiasms so that they do not let you down

66. Would you judge yourself to be

   (A) more enthusiastic than the average person (E)

   (B) less excitable than the average person (I)

67. If you divided all the people you know into those you like, those you dislike, and those toward whom you feel indifferent, would there be more of

   (A) those you like

   (B) those you dislike

68. In your daily work, do you (for this item only, if two are true mark both)

   (A) rather enjoy an emergency that makes you work against time (P)

   (B) hate to work under pressure

   (C) usually plan your work so you won't need to (J)

69. Are you more likely to speak up in

   (A) praise

   (B) blame

70 Is it higher praise to call someone

   (A) a man of vision (2N)

   (B) a man of common sense (S)

71. When playing cards, do you enjoy most

   (A) the sociability

   (B) the excitement of winning

   (C) the problem of getting the most out of each hand

   (D) the risk of playing for stakes

   (E) or don't you enjoy playing cards

PART II

Sample Question	Sample Answer Sheet

```
167.  Are your interests
      (A) few and lasting
      (B) varied
```

```
            A     B
167.     ─────  ─────
         ─────  ─────
```

If your interests are varied, you would mark answer box "B"
as it is marked on the sample above. If they are few and
lasting you would mark "A".

WHICH WORD IN EACH PAIR APPEALS TO YOU MORE?

72.(A) firm-minded warm-hearted (B)   87.(A) reserved talkative   (
           (2T)   (F)   (I)   (2E)
73.(A) imaginative matter-of-fact(B)   88.(A) statement concept   (
                        (2S)   (2S)   (N)
74.(A) systematic spontaneous (B)   89.(A)   soft hard   (
           (2J)   (P)   (F)   (T)
75.(A) congenial   effective   (B)   90.(A)production design   (
                                                    (S)
76.(A)   theory   certainty   (B)   91.(A) forgive tolerate   (
           (2N)   (S)   (T)
77.(A)   party   theater   (B)   92.(A)   hearty quiet   (
            (E)   (E)   (2I)
78.(A)   build   invent   (B)   93.(A)   who what   (
            (S)   (N)   (T)
79.(A)   analyze   sympathize (B)   94.(A) impulse decision   (B
            (T)   (2F)   (2P)   (J)
80.(A)   popular   intimate   (B)   95.(A)   speak write   (B
                                                         (I)
81.(A)   benefits blessings   (B)   96.(A) affection tenderness (B
            (T)   (F)
82.(A)   casual   correct   (B)   97.(A) punctual leisurely   (B
                                                   (J)   (P)
83.(A)   active   intellectual (B)   98.(A) sensible fascinating (B
                                                   (2S)
84.(A) uncritical critical   (B)   99.(A) changing permanent   (B
            (F)   (J)
85.(A) scheduled   unplanned   (B)   100.(A)determined devoted   (B
            (2J)   (2P)   (2T)   (2F)
86.(A) convincing touching   (B)   101.(A)   system zest   (B
            (T)   (2F)

WHICH WORD IN EACH PAIR APPEALS TO YOU MORE?

102.(A)   facts   ideas   (B)   113.(A)   quick   careful   (B)
           (2S)   (N)   (P)
103.(A) compassion foresight (B)   114.(A) thinking feeling   (B)
           (2F)   (T)   (T)   (2F)
104.(A)   concrete abstract (B) 115.(A)   theory experience (B)
           (S)   (N)   (2N)
105.(A)   justice   mercy   (B)   116.(A) sociable detached   (B)
           (2T)   (2F)   (E)   (I)
106.(A)   calm   lively   (B)   117.(A)   sign   symbol   (B)
           (I)   (E)   (S)
107.(A)   make   create   (B)   118.(A) systematic casual   (B)
           (2S)   (2T)   (P)
108.(A)   wary   trustful (B)   119.(A) literal figurative (B)
                                             (S)   (N)
109.(A)   orderly easy-going(B)   120.(A) peacemaker judge   (B)
           (2T)   (P)   (2T)
110.(A)   approve question (B)   121.(A) accept   alter   (B)
                                             (S)
111.(A)   gentle   firm   (B)   122.(A) agree   discuss   (B)
           (F)   (T)   (F)
112.(A) foundation spire   (B)   123.(A) executive scholar   (B)
                    (2N)

PART III

ANSWER THESE QUESTIONS USING THE DIRECTIONS FOR PART I, ON THE FRONT COVER

124. Do you find the more routine parts of your day

(A) restful   (J)

(B) boring

125. If you think you are not getting a square deal in a club or team to which you belong, is it better

(A) to shut up and take it

(B) to use the threat of resigning if necessary to get your rights

126. Can you

   (A) talk easily to almost
   anyone for as long as
   you have to   (2E)

   (B) find a lot to say only
   to certain people or
   under certain condi-
   tions (2I)

127. When strangers notice
you, does it

   (A) make you uncomfortable

   (B) not bother you at all

128. If you were a teacher,
would you rather teach

   (A) fact courses   (S)

   (B) courses involving
   theory   (2N)

129. In your crowd, are you
usually

   (A) one of the first to
   try a new thing

   (B) one of the last to
   fall into line (2I)

130. In solving a difficult
personal problem, do you

   (A) tend to do more worry-
   ing than is useful in
   reaching a decision

   (B) feel no more anxiety
   than the situation
   requires

131. If people seem to slight
you, do you

   (A) tell yourself they
   didn't mean anything
   by it

   (B) distrust their good
   will and stay on guard
   with them thereafter

132. When there is a special
job to be done, do you
like

   (A) to organize it care-
   fully before you
   start (J)

   (B) to find out what is
   necessary as you go
   along (2P)

133. Do you think it is a
worse fault

   (A) to show too much
   warmth (T)

   (B) not to have warmth
   enough

134. At a party, do you like

   (A) to help get things
   going (E)

   (B) to let the others
   have fun in their
   own way (2J)

135. When a new opportunity
comes up, do you

   (A) decide about it fairly
   quickly

   (B) sometimes miss out
   through taking too long
   to make up your mind

136. In managing your life, do you tend

    (A) to undertake too much and get into a tight spot

    (B) to hold yourself down to what you can comfortably swing

137. When you find yourself definitely in the wrong, would you rather

    (A) admit you are wrong

    (B) not admit it, though everyone knows it

    (C) or don't you ever find yourself in the wrong

138. Can the new people you meet tell what you are interested in

    (A) right away (E)

    (B) only after they really get to know you (I)

139. In your home life, when you come to the end of some undertaking, are you

    (A) clear as to what comes next and ready to tackle it

    (B) glad to relax until the next inspiration hits you

140. Do you think it more important to be able

    (A) to see the possibilities in a situation

    (B) to adjust to the facts as they are (S)

141. Would you say that the people you know personally owe their successes more to

    (A) ability and hard work

    (B) luck

    (C) bluff, pull, and shoving themselves ahead of others

142. In getting a job done, do you depend on

    (A) starting early, so as to finish with time to spare

    (B) the extra speed you develop at the last minute (P)

143. After associating with superstitious people, have you

    (A) found yourself slightly affected by their superstitions

    (B) remained entirely unaffected

144. When you don't agree with what has just been said, do you usually

   (A) let it go

   (B) put up an argument

145. Would you rather be considered

   (A) a practical person (2S)

   (B) an ingenious person (2N)

146. Out of all the good resolutions you may have made, are there

   (A) some you have kept to this day

   (B) none that have really lasted

147. Would you rather work under someone who is

   (A) always kind (2F)

   (B) always fair

148. In a large group, do you more often

   (A) introduce others (2E)

   (B) get introduced (2I)

149. Would you rather have as a friend someone who

   (A) is always coming up with new ideas (N)

   (B) has both feet on the ground (2S)

150. When you have to do business with strangers do you feel

   (A) confident and at ease

   (B) a little fussed or afraid that they won't want to bother with you

151. When it is settled well in advance that you will do a certain thing at a certain time, do you find it

   (A) nice to be able to plan accordingly (J)

   (B) a little unpleasant to be tied down (2P)

152. Do you feel that sarcasm

   (A) should never be used where it can hurt people's feelings

   (B) is too effective a form of speech to be discarded for such a reason

153. When you think of some little thing you should do or buy, do you

   (A) often forget it until much later (2P)

   (B) usually get it down on paper before it escapes you (J)

   (C) always carry through on it without reminders

154. Do you more often let

   (A) your heart rule your
      head   (F)

   (B) your head rule your
      heart   (T)

155. In listening to a new idea,
   are you more anxious to

   (A) find out all about it

   (B) judge whether it is
      right or wrong

156. Are you oppressed by

   (A) many different worries

   (B) comparatively few

157. When you don't approve
   of the way a friend is
   acting, do you

   (A) wait and see what
      happens

   (B) do or say something
      about it

158. Do you think it is a
   worse fault to be

   (A) unsympathetic   (2F)

   (B) unreasonable

159. When a new situation
   comes up which conflicts
   with your plans, do you
   try first

   (A) to change your plans

   (B) to change the situation

160. Do you think the people
   close to you know how
   you feel

   (A) about most things (E)

   (B) only when you have
      had some special reason
      to tell them (I)

161. When you have a serious
   choice to make, do you

   (A) almost always come to
      a clear-cut decision

   (B) sometimes find it so
      hard to decide that
      you do not whole-
      heartedly follow up
      either choice

162. On most matters, do you

   (A) have a pretty definite
      opinion

   (B) like to keep an open
      mind

163. As you get to know a
   person better, do you
   more often find

   (A) that he lets you down
      or disappoints you in
      some way

   (B) that, taken all in
      all, he improves upon
      acquaintance

164. When the truth would not
   be polite, are you more
   likely to tell
   (A) a polite lie

   (B) the impolite truth

165. In your scheme of living, do you prefer to be

    (A) original

    (B) conventional   (S)

166. Would you have liked to argue the meaning of

    (A) a lot of these questions

    (B) only a few

APPENDIX C

EDWARDS   PERSONAL   PREFERENCE   SCHEDULE

DIRECTIONS

This schedule consists of a number of pairs of statements about things that you may or may not like; about ways in which you may or may not feel. Look at the example below.

A I like to talk about myself to others.

B I like to work toward some goal that I have set for myself.

Which of these two statements is more characteristic of what you like? If you like "talking about yourself to others" more than you like 'working toward some goal that you have set for yourself", then you should choose A over B. If you like "working toward some goal that you have set for yourself" more than you like "talking about yourself to others," then you should choose B over A.

You may like both A and B. In this case, you would have to choose between the two and you should choose the one that you like better. If you dislike both A and B, then you should choose the one that you dislike less.

Your choice, in each instance, should be in terms of what you like and how you feel at the present time, and not in terms of what you think you should like or how you think you should feel. This is not a test. There are no right or wrong answers. Your choices should be a description of your own personal likes and feelings. Make a choice for every pair of statements; do not skip any.

The pairs of statements on the following pages are similar to the examples given above. Read each pair of statements and pick out the one statement that better describes what you like or how you feel. Make no marks in the booklet. On the separate answer sheet are numbers corresponding to the numbers of the pairs of statements. Check to be sure you are marking for the same item number as the item you are reading in the booklet.

10 A I like to be successful in things undertaken. (N-ach)

    B I like to form new friendships. (N-aff)

11 A I like to follow instructions and to do what is expected of me.

    B I like to have strong attachments with my friends. (N-aff)

12 A Any written work that I do I like to have precise, neat, and well organized.

    B I like to make as many friends as I can. (N-aff)

13 A I like to tell amusing stories and jokes at parties.

    B I like to write letters to my friends. (N-aff)

14 A I like to be able to come and go as I want to.

    B I like to share things with my friends. (N-aff)

15 A I like to solve puzzles and problems that other people have difficulty with. (N-ach)

    B I like to judge people by why they do something- not by what they actually do. (N-int)

16 A I like to accept the leadership of people I admire.

    B I like to understand how my friends feel about various problems they have to face. (N-int)

17 A I like to have my meals organized and a definite time set aside for eating.

    B I like to study and to analyze the behavior of others. (N-int)

18 A I like to say things that are regarded as witty and clever by other people.

    B I like to put myself in someone else's place and to imagine how I would feel in the same situation. (N-int)

19   A   I like to feel free to do what I want to do.

     B   I like to observe how another individual feels in a given situation. (N-int)

20   A   I like to accomplish tasks that others recognize as requiring skill and effort. (N-ach)

     B   I like my friends to encourage me when I meet with failure.

21   A   I would like to write a great novel or play. (N-ach)

     B   When serving on a committee, I like to be appointed or elected chairman.

22   A   I would like to be a recognized authority in some job, profession, or field of specialization.(N-ach)

     B   I feel guilty whenever I have done something I know is wrong.

23   A   I like to do my very best in whatever I undertake. (N-ach)

     B   I like to help other people who are less fortunate than I am.

24   A   I like to be able to do things better than other people can. (N-ach)

     B   I like to eat in new and strange restaurants.

25   A   I like to be able to say that I have done a difficult job well. (N-ach)

     B   I like to work hard at any job I undertake.

26   A   I would like to accomplish something of great significance. (N-ach)

     B   I like to kiss attractive persons of the opposite sex.

27   A   I would like to write a great novel or play. (Nach)

     B   I like to attack points of view that are contrary to mine.

28   A   I like to be loyal to my friends. (N-aff)

     B   I like to do my very best in whatever I undertake. (N-ach)

29   A   I like to observe how another individual feels in a given situation. (N-int)

     B   I like to be able to say that I have done a difficult job well. (N-ach)

30   A   I like my friends to encourage me when I meet with failure.

     B   I like to be successful in things undertaken.(N-ach)

31   A   I like to be one of the leaders in the organizations and groups to which I belong.

     B   I like to be able to do things better than other people can. (N-ach)

32   A   When things go wrong for me, I feel that I am more to blame than anyone else.

     B   I like to solve puzzles and problems that other people have difficulty with. (N-ach)

33   A   I like to do things for my friends. (N-aff)

     B   When planning something, I like to get suggestions from other people whose opinions I respect.

34   A   I like to put myself in someone else's place and to imagine how I would feel in the same situation. (N-int)

     B   I like to tell my superiors that they have done a good job on something, when I think they have.

35   A   I like to share things with my friends. (N-aff)

     B   I like to make a plan before starting in to do some thing difficult.

36   A   I like to understand how my friends feel about various problems they have to face. (N-int)

     B   If I have to take a trip, I like to have things planned in advance.

37 A I like to have strong attachments with my friends.
                                                    (N-aff)

    B I like to say things that are regarded as witty
       and clever by other people.

38 A I like to think about the personalities of my
       friends and to try to figure out what makes them
       as they are. (N-int)

    B I sometimes like to do things just to see what
       effect it will have on others.

39 A I like to do things with my friends rather than
       by myself. (N-aff)

    B I like to say what I think about things.

40 A I like to study and to analyze the behavior of
       others. (N-int)

    B I like to do things that other people regard as
       unconventional.

41 A I like to be successful in things undertaken.

    B I like to form new friendships.

42 A I like to analyze my own motives and feelings.(N-int)

    B I like to make as many friends as I can. (N-aff)

43 A I like my friends to help me when I am in trouble.

    B I like to do things for my friends. (N-aff)

44 A I like to argue for my point of view when it is
       attacked by others.

    B I like to write letters to my friends. (N-aff)

45 A I feel guilty whenever I have done something I
       know is wrong.

    B I like to have strong attachments with my friends.
                                                    (N-aff)

46 A I like to share things with my friends. (N-aff)

    B I like to analyze my own motives and feelings.(N-int

47. A I like to accept the leadership of people I admire.

   B I like to understand how my friends feel about various problems they have to face.

48 A I like my friends to do many small favors for me cheerfully.

   B I like to judge people by why they do something-not by what they actually do. (N-int)

49 A When with a group of people, I like to make the decisions about what we are going to do.

   B I like to predict how my friends will act in various situations. (N-int)

50 A I feel better when I give in and avoid a fight, that I would if I tried to have my own way.

   B I like to analyze the feelings and motives of others. (N-int)

51 A I like to form new friendships. (N-aff)

   B I like my friends to help me when I am in trouble.

52 A I like to judge people by why they do something-not by what they actually do. (N-int)

   B I like my friends to show a great deal of affection toward me.

53 A I like to do things with my friends rather than by myself. (N-aff)

   B I like to argue for my point of view when it is attacked by others.

54 A I like to think about the personalities of my friends and to try to figure out what makes them as they are. (N-int)

   B I like to be able to persuade and influence others to do what I want to do.

55   A   I like to participate in groups in which the members have warm and friendly feelings toward one another. (N-aff)

     B   I feel guilty whenever I have done something I know is wrong.

56   A   I like to analyze the feelings and motives of others. (N-int)

     B   I feel depressed by my own inability to handle various situations.

57   A   I like to participate in groups in which the members have warm and friendly feelings toward one another. (N-aff)

     B   I like to help my friends when they are in trouble.

58   A   I like to analyze my own motives and feelings. (N-int)

     B   I like to sympathize with my friends when they are hurt or sick.

59   A   I like to do things with my friends rather than by myself. (N-aff)

     B   I like to experiment and to try new things.

60   A   I like to think about the personalities of my friends and to try to figure out what makes them as they are. (N-int)

     B   I like to try new and different jobs- rather than to continue doing the same old things.

61   A   I like to do things for my friends. (N-aff)

     B   When I have some assignment to do, I like to start in and keep working on it until it is completed.

62   A   I like to analyze the feelings and motives of others. (N-int)

     B   I like to avoid being interrupted while at my work.

63   A   I like to be loyal to my friends. (N-aff)

      B   I like to go out with attractive persons of the opposite sex.

64   A   I like to predict how my friends will act in various situations. (N-int)

      B   I like to participate in discussions about sex and sexual activities.

65   A   I like to write letters to my friends. (N-aff)

      B   I like to read newspaper accounts of murders and other forms of violence.

66   A   I like to predict how my friends will act in various situations. (N-int)

      B   I like to attack points of view that are contrary to mine.

67   A   I like to help my friends when they are in trouble.

      B   I like to do my very best in whatever I undertake.
(N-ach)

68   A   I like to travel and to see the country.

      B   I like to accomplish tasks that others recognize as requiring skill and effort. (N-ach)

69   A   I like to work hard at any job I undertake.

      B   I would like to accomplish something of great significance. (N-ach)

70   A   I like to go out with attractive persons of the opposite sex.

      B   I like to be successful in things undertaken. (N-ach)

71.   A   I like to read newspaper accounts of murders and other forms of violence.

      B   I would like to write a great novel or play. (N-ach)

72 A I like to help my friends when they are in trouble.

    B I like to be loyal to my friends. (N-aff)

73. A I like to do new and different things.

    B I like to form new friendships. (N-aff)

74 A When I have some assignment to do, I like to start
       in and keep working on it until it is completed.

    B I like to participate in groups in which the
       members have warm and friendly feelings toward
       one another. (N-aff)

75 A I like to go out with attractive persons of the
       opposite sex.

    B I like to make as many friends as I can. (N-aff)

76 A I like to attack points of view that are contrary
       to mine.

    B I like to write letters to my friends. (N-aff)

77 A I like to be generous with my friends.

    B I like to observe how another individual feels
       in a given situation. (N-int)

78 A I like to eat in new and strange restaurants.

    B I like to put myself in someone else's place and
       to imagine how I would feel in the same situation.
                                                   (N-int)

79 A I like to stay up late working in order to get a
       job done.

    B I like to understand how my friends feel about
       various problems they have to face. (N-int)

80 A I like to become sexually excited.

    B I like to study and to analyze the behavior of
       others. (N-int)

81 A I feel like making fun of people who do things that
       I regard as stupid.

    B I like to predict how my friends will act in various
       situations. (N-int)

APPENDIX D

BODY-SELF CATHEXIS SCALE
(Administered as "Self-Assessment Scale")

INSTRUCTIONS: - Following is a list of items characteristic
of yourself or related to you. Please indicate the
degree of your satisfaction/dissatisfaction with each
of these items. Consider each item listed below and
encircle the number which best represents your feelings
according to the following scale:

1 = Not at all satisfied and wish I could change it.

2 = Don't like it but can put up with it.

3 = Have no particular feelings one way or the other.

4 = Am satisfied.

5 = Am very satisfied and proud of it.

LIST OF ITEMS:

1.	Ability to express myself (S)[*]	1	2	3	4	5
2.	Ability to lead (S)	1	2	3	4	5
3.	Body build (B)	1	2	3	4	5
4.	Chest (B)	1	2	3	4	5
5.	Digestion (B)	1	2	3	4	5
6.	Distribution of hair over body (B)	1	2	3	4	5
7.	Energy level (B)	1	2	3	4	5
8.	Face (B)	1	2	3	4	5
9.	First name (S)	1	2	3	4	5
10.	General knowledge (S)	1	2	3	4	5
11.	Hair (B)	1	2	3	4	5
12.	Happiness (S)	1	2	3	4	5

* B = Body items; S = Self items

		1	2	3	4	5
13.	Health (B)	1	2	3	4	5
14.	Height (B)	1	2	3	4	5
15.	Hips (B)	1	2	3	4	5
16.	Intelligence level (S)	1	2	3	4	5
17.	Legs (B)	1	2	3	4	5
18.	Life-goals (S)	1	2	3	4	5
19.	Manners (S)	1	2	3	4	5
20.	Moods (S)	1	2	3	4	5
21.	Nose (B)	1	2	3	4	5
22.	Popularity (S)	1	2	3	4	5
23.	Self-confidence (S)	1	2	3	4	5
24.	Self-understanding (S)	1	2	3	4	5
25.	Sensitivity to opinions of others (S)	1	2	3	4	5
26.	Skill with hands (S)	1	2	3	4	5
27.	Sleep (B)	1	2	3	4	5
28.	Taste in clothes (S)	1	2	3	4	5
29.	Weight (B)	1	2	3	4	5
30.	Width of shoulders (B)	1	2	3	4	5

PLEASE COMPLETE THESE:

Name ....

Age ....

APPENDIX E

TEMPORAL ORIENTATION INVENTORY
(Administered as "Life-Style Scale")

INSTRUCTIONS: The following statements relate to your personal beliefs and way of living. You have to rate each statement according to the following scale:

1 = Very true for me and my beliefs

2 = Somewhat true for me and my beliefs

3 = Not sure about it

4 = Unlike me and my beliefs

5 = Absolutely unlike me and my beliefs

Please give your responses on the separate response-sheet provided with this scale.

Please Answer All Questions:

1. The best way to live your life is to move out into everwidening contacts with people and the world. (2)*

2. I am what I appear to be. (3)

3. Most of my plans for the future are well thought out. (1)

4. Most of my daydreams are about events that have already happened. (5)

5. It always seems like yesterday. (4)

6. I don't think much about what will or did happen, only what is happening now. (3)

7. What I have done is more important than what I will do.(4)

8. I wish things would be the way they were 10 years ago. (5)

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* Judges' Prerating of the Items

9. It is best to live from day to day and let tomorrow take care of itself. (3)

10. Someday, I may be what I want to be. (1)

11. I'm relatively certain about what I am going to do next. (2)

12. Time seemed to pass much more quickly a few years ago than it does now. (5)

13. I live my life the way it is. (3)

14. The past is one of the few ways to see the present. (5)

15. While my long-range goals may change, I always have some short-range goal towards which I am working. (2)

16. The future seems vague and uncertain to me. (3)

17. What happens tomorrow, no matter what, is bound to be interesting. (1)

18. The way to enjoy life now is to be able to see present in the light of the future. (2)

19. It is best to see the present and the future in terms of the past. (4)

20. I do what I want to do when I want to do it. (3)

21. My behaviour seems to be more influenced by past events than by future purposes. (4)

22. Making plans for the future is a waste of time. (3)

23. Planning things takes all the fun out of them. (3)

24. I seem to be continually growing and changing. (2)

25. Most of my day-to-day experiences don't seem to have anything to do with the future. (3)

TEST OF INDEPENDENCE OF JUDGEMENT

(Administered as "A Test of Attitudes")

INSTRUCTIONS: This test measures your attitudes toward various social and personal aspects of life. Please read each of the following statements. If you find it true (or agree with it) encircle 'T', and if you find it false (or disagree with it) encircle 'F'.

Please attempt all Items:

1. What the youth needs most is strict discipline, rugged determination, and the will to work and fight for family and country.   (F)*

2. Some of my friends think that my ideas are impractical, if not a bit wild. (T)

3. Kindness and generosity are the most important qualities for a wife to have. (F)

4. I have seen some things so sad that I have almost felt like crying. (T)

5. I cannot understand how men in some Western countries can be so demonstrative. (F)

6. I must admit that I would find it hard to have for a close friend a person whose manners and appearance made him somewhat repulsive, no matter how brilliant or kind he may be. (F)

7. A person should not probe too deeply into his own and other people's feelings, but take things as they are.(F)

8. I prefer team games to games in which one individual competes against another. (F)

9. I could cut my moorings _____ quit my home, my family and my friends _____ without suffering great regrets. (T)

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* Direction of Response Reflecting Independence of Judgement

10. What this country needs most, more than law and political programs, is a few courageous, tireless, devoted leaders in whom people can put their faith. (F)

11. I acquired a strong interest in intellectual and aesthetic matters from my mother. (F)

12. Human nature being what it is, there will always be wars and conflict. (T)

13. I believe one should ignore other people's faults and make an effort to get along with almost everyone. (F)

14. The best theory is the one that has the best practical application. (F)

15. I like to fool around with new ideas, even if they turn out later to be a total waste of time. (T)

16. The unfinished and the imperfect often have greater appeal for me than the completed and polished. (T)

17. I would rather have few intense friendships than a great many friendly but casual relationships. (T)

18. Perfect balance is the essence of all good composition.(F)

19. Science should have as much to say about moral values as religion does. (T)

20. The happy person tends to be always poised, courteous, outgoing and emotionally controlled. (F)

21. Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down. (F)

22. It is easy for me to take orders and do what I am told. (F)

PLEASE COMPLETE THE FOLLOWING DETAILS:

Name _____ Age _____ Yrs._____ Months.